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ORISSA

KORAPUT

With the best compliments of

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the State Editor,

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Bhubaneswar

ORISSA DISTRICT GAZETTEERS

KORAPUT

By

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PREFACE

Life and administration in the district of Koraput have changed rapidly since 1945 when the first Gazetteer of the district (compiled by Mr. R. C. S. Bell, I.C.S.) was published. Instead, therefore, of attempting a revision the Gazetteer had to be practically rewritten completely. The drafting has been along the lines indicated by the Government of India and followed by the other States. A questionnaire was framed and circulated to District Officers of the various Departments, the Heads of Departments and certain officers of the Government of India. The answers received were processed and a preliminary draft was prepared. It was examined at various levels in the office and in the field and sent to the Government of India for their general approval which was obtained. The draft was examined by a small Committee consisting of (1) Sri V. Ramanathan, I.C.S., Member, Board of Revenue, Orissa, (2) Sri Bimal Kishore Mishra, I.A.S., Secretary, Revenue and Excise Departments, Orissa, and (3) Sri Nilamani Senapati, I.C.S., (Retd.), Chief Editor, District Gazetteers, Orissa. At this stage the Committee secured the able assistance of Sri Ramakanta Rath, I.A.S., Secretary, Board of Revenue, Orissa, who attended all its sittings. Sri T. Sanganna, Minister for Tribal & Rural Welfare, Orissa, was good enough to take pains to go through the draft and offer his suggestions which were included in the text. It was then placed before the Advisory Committee on revision of District Gazetteers and approved of. The Advisory Committee consisted of :

(1) Sri Sadasiba Tripathy, Chief Minister, Orissa.	Chairman
(2) Sri Chandra Mohan Singh, Deputy Minister, Revenue.	Member
(3) Padmabhusan Dr. P. Parija, I.E.S. (Retd.), Vice-Chancellor, Utkal University.	Member

(4) Sri V. Ramanathan, I.C.S., Member, Board of Revenue, Orissa.	Member
(5) Sri A. K. Barren, M.C., I.A.S., Chief Secretary, Orissa.	Member
(6) Sri R. P. Padhi, I.A.S., Development Commissioner and Additional Chief Secretary, Orissa.	Member
(7) Sri B. K Mishra, I A. S., Secretary to Government, Revenue and Excise Departments.	Member
(8) Sri Nilamani Senapati, I.C.S. (Retd.), Chief Editor, District Gazetteers, Orissa.	Secretary

In spelling place names scrupulous care has been taken to ascertain the name according to local pronunciation and names have been spelt generally according to the Hunterian system of transliteration. To avoid repetition in the text and to simplify printing, diacritical marks have been placed in the Index. The spellings adopted by the Survey of India in their maps do not at times agree with corresponding spellings in revenue maps and, in the text of the Gazetteer, we have been obliged at times to adopt different spellings. Certain established spellings like Jeypore (Jaypur) which have come down from old documents and have been accepted in administrative usage had to be maintained. Where, however, a spelling adopted by the Survey of India differs from that given in the text, we have indicated both in the Index and have also indicated the Oriya equivalent.

This Gazetteer would never have been published but for the assistance of a large number of officers of the Government of India and of the State Government. We would be failing in our duty if we do not record our gratitude to Dr. P. N. Chopra, M.A., Ph.D., Editor,

District Gazetters, and the staff of the Central Gazetteers Unit, Ministry of Education, who have scrutinised the draft and given valuable suggestions designed to improve its quality. It would be appropriate to mention here that a part of the expenditure on the compilation and printing of District Gazetteers is being met by the Government of India. The Geological Survey of India and the Meteorological Survey of India supplied all the information we needed. The Railways, Posts & Telegraphs, Income Tax and State Bank of India authorities have also been extremely helpful. To the Dandakaranya Development Authority we are indebted for the information contained in the Supplement and for some photographs. Their assistance for subsequent Gazetteers, we hope, would be equally generous and quick.

We are particularly indebted to Dr. B. K. Behura, Professor of Zoology, Utkal University, Dr. B. Samantaray, Principal, Ravenshaw College, Dr. K. C. Sahu, Scientist, Regional Research Laboratory and Dr. Gopal Charan Mohapatra, Lecturer, Punjab University, Chandigarh ; the Gazetteer owes much to the valuable assistance they have rendered. Sri Kulamani Mahapatra, Assistant Director, Tribal & Rural Welfare Department, has been closely associated with the drafting of Chapter III and has contributed considerably to its utility.

We take this occasion to thank Sri Sadasiba Tripathy, the Chief Minister, who evinced a keen interest in the work throughout.

We should also like to place on record our appreciation of the officers and staff of the Gazetteers Section but for whose co-operation and zeal the Gazetteer would not have seen the light of day. The Superintendent and staff of the Orissa Government Press deserve the gratitude of everyone for sparing no efforts to ensure accurate printing and the publication of the Gazetteer before the Republic Day of 1966.

A new subdivision with headquarters at Jeypore has been created, with effect from the 1st of January 1966. It comprises the tahsils of Jeypore, Borigumma and Kotpad. As the text of the Gazetteer was sent to the Press earlier, this information could not be incorporated therein.

And, finally, a word about the map appended to the Gazetteer. It has been prepared by the Survey of India and, we believe, would be of considerable utility to all those who may need it. We are thankful to the Surveyor-General of India, the Director, Eastern Circle, Survey of India and Sri M. W. Kalappa, Deputy Director of Surveys and Map Publication, Orissa, for the promptness with which they have attended to the task. We would, however, like to add that the inter-State boundary at three places on the Western Sector following the Kolab river (known as Sabari downstream), viz :

(*i*) from Latitude 18°55′ and Longitude 82°15′ to Latitude 18°46′ and Longitude 82°08′,

(*ii*) from Latitude 18°40′ and Longitude 81°54′ to Latitude 18°35′ and Longitude 81°58′,

(*iii*) from Latitude 18°21′ and Longitude 81°40′ to Latitude 17°49′ and Longitude 81°24′

and at one place on the Eastern Sector (from Latitude 18°41′ and Longitude 83°04′ to Latitude 18°36′ and Longitude 83°03′) has not been accepted by the State Government who have been contending that the western and eastern boundaries at these places should be shown further to the west and to the east respectively. The above portions of the boundary have been shown by the undemarcated State boundary symbol. The correct alignment of the boundary was pointed out to the Survey of India, but the time at our disposal being limited, no decision could be obtained. The Survey of India have, as pointed out above, shown the boundary at the above places as undemarcated, and have indicated that this symbol relates to areas under dispute.

We would like to place it clearly on record that the boundary at the above places shown in the map does not commit the State Government in any manner and the undemarcated State boundary symbol is used, according to paragraph 154 of Handbook of Topography (Chapter VI, Eighth Edition, published by the Survey of India) "for such State boundaries as are known to be undemarcated, or in dispute ". It is in the latter sense that the undemarcated State boundary symbol at the above places should be interpreted. The map does not also include the group of villages known as Borra Mutha which is an enclave inside the Visakhapatnam district ; whether the enclave belongs to Orissa or to Andhra Pradesh is yet disputed and the State Government's position is independent of the exclusion of the Borra Mutha from the map.

NILAMANI SENAPATI

Republic Day, 1966 NABIN KUMAR SAHU

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Abbreviations for Chapter II—History

Ep. Ind.	..	Epigraphia Indica
Ind. Ant.	..	Indian Antiquary
Ind. Arch.	..	Indian Archaeology
JAHRS	..	Journal of Andhra Historical Research Society
JASB	..	Journal of Asiatic Society of Bengal
JBORS	..	Journal of Bihar and Orissa Research Society
JPRASB	..	Journal and Proceedings of Royal Asiatic Society of Bengal.
KHRJ	..	Kalinga Historical Research Journal
OHRJ	..	Orissa Historical Research Journal
SII	..	South Indian Inscriptions

CHAPTER I

GENERAL

1. Introducing the District

Koraput with her rolling mountains, undulating meadows, roaring rapids, enchanting waterfalls and terraced valleys leading up to verdant hills, feasts the eye as few other districts can. Koraput with her golden autumn and misty mornings of the monsoon months, her painted spring, and slumbering summer and her winter ranging from fierce to mild provides varieties of living in different seasons which is rare elsewhere. Here in spring nature and man vie with each other to make living joyous. Koraput with her people who have been living as they lived many thousand years ago and yet accepting newcomers of the latest development of homo-sapiens, with her tribes who enjoy the joys of life today as they ever did before, living in their hamlets hidden in arbours in picturesque valleys, provide education and entertainment for the Anthropologist which few other regions provide elsewhere. Indeed Koraput is a museum of old and new in nature and human endeavour. Human endeavour surpasses itself by producing power from falling water, by manufacturing intricate machines and consumer goods and welcoming into the district and providing homes and occupation for many thousands of persons displaced from their homes, who till then had no hope of calling any place a home of their own. Koraput has both plant life and wild life which would give years of study to the Biologist and limitless adventure for the hunter. "Had I been merely a lover of fine sceneries (of wild life and of mankind) I would have felt little desire to seek elsewhere its gratification."

2. Origin of the name of the District

The district of Koraput derives its name from its headquarters the present town of Koraput. In ancient times when the Nalas were ruling over this tract, Pushkari near modern Umarkot was the capital city. In the medieval period Nandapur developed as the capital under the Silavamsi kings and sometimes under the kings of the Solar dynasty. Viravikrama Deo of the Solar dynasty shifted his headquarters to Jeypore about the middle of the 17th century and this town prospered as the capital. Koraput was chosen by the British in 1870 for better health

prospects. The origin of the name of Koraput is obscure. There are several theories, none of which is convincing.*

3. Location, General Boundaries and Population

The district of Koraput is located between 20°3′ and 17°50′ north latitudes and 81°27′ and 84°1′ east longitudes. On the extreme north it is bounded by Kalahandi and Raipur districts, on the west by Bastar district, on the south by the districts of East Godavari and Visakhapatnam and on the east by the districts of Srikakulam and Ganjam. Being irregular in shape, the district resembles in form the letter 'Y'. Its south-eastern boundary runs roughly parallel to the seacoast and its shortest distance to seacoast is 42 miles. The remotes corners of the district are more than two hundred miles apart.

In area it is 10,498·95 sq. miles. It is the largest district in Orissa and also one of the largest in India. It is more than four times as big as Balasore district and almost equal in extent to Balasore, Cuttack and Puri districts put together.

According to 1961 Census, the district has a population of 1,561,051 comprising 784,278 males and 776,773 females. Of them as many as 954,338 (476,134 males and 478,204 females) belong to Scheduled Tribes and 197,618 (98,999 males and 98,619 females) to Scheduled Castes. Subdivisionwise break-up of the area and population together with the density of population is shown below :

Serial No.	Subdivision	Area in square miles	Population (1961 Census)	Population per square mile
1	Koraput	2,060·00	305,327	148
2	Nowrangpur	3 223 95	710,298	220
3	Malkangiri	2 288 00	141,955	62
4	Rayagada	1,278·00	192,135	150
5	Gunupur	1,649·00	211,336	128
	Total	10,498·95	1,561,051	149

* According to Mr. R. C. S. Bell. the name of the town is Kora-Putu' or "the hamlet of the nux-vomica" and it is derived presumably from a tree or trees that must at one time have been prominent near the site. But today not a single tree of nux-vomica is to be found near about the town of Koraput and so the assumption of Mr. Bell is open to question.

According to the second theory, Koraput is a corrupted form of 'Karaka-Pentho'. Karaka literally means 'hail-stone'.

It is also believed that one 'Khora Naiko' laid foundation of the village during the time of Nandapur kings. He hailed probably from Ranpur and served under the Nandapur kings in the Militia, and for his faithful and meritorious services he was permitted to establish this village which was named after him as Khora Putu, and later on the name has been abbreviated to 'Koraput'.

There are no cities in the district. The towns according to 1961 Census are Koraput, Machkund, Nowrangpur, Jeypore, Kotpad Rayagada and Gunupur. Out of the population of 1,561,051, no fewer than 346,476 dwell in villages with less than 200 inhabitants in each. 498,189 live in villages with population between 200 and 499 each. Thus the majority of population resides in small villages, with less than 500 people, scattered here and there. In the remote parts of the district are tiny tribal hamlets with perhaps not more than half a dozen huts with no pretension of permanency. In villages with population between 500 and 999 live 385,662 persons and in those between 1,000 and 1,999 live 204,224 persons. Only 54,529 persons belong to large villages with more than 2,000 population. Total number of villages of this district is 5,938 of which 5,189 are with population less than 500. Average population of a village in the district comes to less than 250. The seven urban areas contain a population of only 76,071 which is less than 5 per cent of the district total.

4. History of the District as an Administrative Unit

The whole of the district of Koraput comprises the ex-zamindaris of Jeypore and Kashipur. Vinayak Deo, the founder of the present Jeypore Raj family, inherited the kingdom of the Silavamsis by the middle of the 15th century A. D. It is said hat this kingdom then extended up to Budalinga of Kalahandi district in the north, up to Kambamottu in the present Malkangiri subdivision in the south, up to the Bhaskar river in the west and up to the coastal plains in the east. The capital of the kingdom was at Nandapur which had been founded by the Silavamsis. This kingdom, however, lost its independence in 1571 when it became a feudatory of the Qutub Shahis of Golkonda and the Nandapur kings started paying annual tribute to the Sultans. During the time of Viravikrama Deo, who ruled in the middle of the 17th century A. D., the amount of such annual tribute was Rs. 24,000. During the rule of Sri Biswambhara Deo, I (1672—1676) and his successor Sri Mallaki mardana Krishna (1676 -1681) a number of feudal estates were created which in course of time assumed independence. During the time of Balaram Deo III (1711—1713) large number of zamindars and feudatories seceded from the Jeypore kingdom with the help of the Marathas. Viziaram Raju of Vizianagaram took away a large slice of coastal territory with the help of Jafar Ali Khan, the Fouzdar of Chicacole, during the reign of Biswambhara Deo II (1713—1752). In 1768 the descendants of Viziaram Raju claimed Kashipuram *, Nandapur, Madgol. etc., under an alleged patta of Salabat Jang and they were supported by the East India Company. Vikram Deo I, the then ruler, held back those territories

*This is distinct from the ex-zamindari of Kashipur.

in lieu of an annual rent of Rs. 40,000 of which no more than three-fourths was ever paid. It was during the rule of Vikram Deo II that the capital of the kingdom was finally transferred to Jeypore.

Though Lord Clive obtained in 1765 from the Moghul Emperor a Firman granting the Northern Sircars to the Company and four years later Vizagapatam was made the headquarters of the district a century elapsed before the British Government assumed the direct administration of Jeypore territory. At that time the whole of modern Koraput district was not directly under the control of the Jeypore Rajas. There were a number of semi-independent chiefs like the zamindar of Pachipenta and Raja of Bissamcuttack who were administering their own territories without having any concern with the Jeypore kings. The Kotpad Pargana and the Salimi Mutta were parts of Bastar till 1777 and 1828 A. D. respectively. This state of affairs continued till 1862 A. D. and on 1st January 1863 A. D. British Government appointed an Assistant Agent at Jeypore, with jurisdiction over the present Malkangiri, Nowrangpur and Koraput (except Narayanpatna P. S.) subdivisions. Another Assistant Agent at Parvatipuram with jurisdiction over Narayanpatna police-station and Rayagada and Gunupur subdivisions was also appointed under the Collector of Vizagapatam for the administration of civil and criminal justice.

From the time of assumption of administration by the British Government no perceptible change occurred in the territorial limits of the Jeypore estate till the time of Vikram Deo III (1889—1920). This ruler purchased the Pachipenta estate for six lakhs of rupees and thus the boundary of Jeypore extended down to the Ghat near Itikavalsa. In 1920 he also acquired a portion of the Madgol estate by purchase and the other portion was later on acquired by his son Rama Chandra Deo by relinquishment in the year 1928 A. D.

The district of Vizagapatam, like those of Ganjam and East Godavari districts, was divided into two sharply distinct portions, namely, the Plains and the Agency Due to some administrative difficulties T. Harris, Agent to the Governor in Vizagapatam district, strongly urged the Government of Madras to form a single administrative division of the Agencies in the three districts. His plan was approved and in 1920, all the Agency tracts were removed from the control of Collectors and were placed under the charge of a Commissioner who had his headquarters at Waltair. The administrative subdivisions were distributed as far as possible on linguistic lines overriding the former district boundaries. The present Koraput district was parcelled out among four subdivisions called Kondh, Savara, Oriya and Ghats each in charge of an Officer, designated as Assistant Commissioner. Due to some practical

difficulties, lack of accommodation and financial stringency, the experiment had to be abandoned in 1923. The office of the Commissioner was abolished and the old arrangements were restored.

No further changes of importance were made until the formation of Orissa Province in 1936 when Koraput district was created and a number of changes were found necessary. The Parlakimedi taluk was included in the district for seven months after which it was again restored to Ganjam. The district is now in charge of a Magistrate and Collector with headquarters at Koraput. There were, at the beginning, two subdivisions—Rayagada and Koraput. Koraput subdivision comprised five taluks, namely, Koraput, Pottangi, Jeypore, Nowrangpur and Malkangiri. The Rayagada subdivision had three taluks -Rayagada, Gunupur and Bissamcuttack. On 1st March 1941 a new subdivision called the Nowrangpur subdivision, consisting of the taluks of Malkangiri, Jeypore and Nowrangpur, was created. The taluks of Koraput and Pottangi were abolished and areas of these ex-taluks and of the Narayanpatna Agency which was separated from Rayagada taluk constituted the new Koraput subdivision. At the same time Bissamcuttack taluk was abolished and the area included in Rayagada taluk, less Narayanpatna Agency to form one taluk. The arrangement of three subdivisions continued till 1962 although meanwhile some new taluks or tahsils were created. Nowrangpur subdivision, with 5,511·95 square miles, was too extensive and was presenting administrative problems, its remote places being as far as 200 miles apart. The former Malkangiri taluk was, therefore, constituted a separate subdivision. On 1st August 1962 Kashipur police-station area of Kalahandi district was included in Rayagada subdivision as the area was contiguous to Rayagada and it was extremely difficult to manage the affairs of Kashipur from Bhawanipatna the headquarters of Kalahandi district, for want of communications. On the same day Gunupur and Bissamcuttack tahsils were separated from Rayagada subdivision to form a new subdivision with headquarters at Gunupur. Thus the district has now 5 subdivisions, with the tahsils as shown against them :

1. Koraput .. Koraput and Nandapur
2. Nowrangpur .. Nowrangpur, Umarkot, Borigumma, Jeypore and Kotpad.
3. Malkangiri .. Malkangiri and Motu
4. Rayagada .. Rayagada and Kashipur
5. Gunupur .. Gunupur and Bissamcuttack

5. Subdivisions, Tahsils and Police-stations

The district is divided into 5 subdivisions, 13 tahsils and 38 police-stations as shown below :

Subdivision and its area (sq. miles) and population	Tahsil and its headquarters	Police-station		
		Headquarters	Area in sq. miles	Population—1961 Census
1	2	3	4	5
1. Koraput .. A. 2,060·00 P. 305,327	1. Koraput .. (Koraput)	1. Koraput ..	300·00	42,013
		2. Dasmantapur ..	236·00	27,416
		3. Lakshmipur ..	175·00	27,100
		4. Narayanpatna ..	371·00	49,328
	2. Nandapur (Pottangi)	1 Pottangi ..	323·00	34,904
		2. Nandapur ..	218·00	41,856
		3. Semiliguda .	130·00	27,089
		4 Padwa ..	176·00	28,387
		5. Machkund ..	131·00	27,234
2. Rayagada .. A. 1,278·00 P. 92,135	1. Rayagada .. (Rayagada)	1. Rayagada ..	484·00	96,781
		2 Kalyansingpur ..	214·00	32,574
	2. Kashipur .. (Kashipur)	1. Kashipur ..	580·00	62,780
3. Gunupur .. A. 1,649·00 P. 211,336	1. Gunupur . (Gunupur)	1. Gunupur ..	321·00	57,333
		2 Gudari .	475·00	36,180
		3. Padmapur ..	124·00	17,747
		4. Puttasingi ..	132·00	15,073
	2. Bissamcuttack (Bissamcuttack)	1. Bissamcuttack ..	418·00	61,795
		2 Ambadola ..	179·00	23,208
4. Malkangiri .. A. 2,288·00 P. 141,955	1. Malkangiri .. (Malkangiri)	1. Malkangiri } 2. Chitrakonda } ..	819·00	62,458
		3. Mudulipada ..	300·00 }	44,436
		4 Mathili ..	155·00 }	
	2. Motu (Motu)	1. Motu ..	400·00	13,318
		2. Venkatapalam ..	614·00	21,543

Subdivision and its area (sq. miles) and population	Tahsil and its headquarters	Police-station		
		Headquarters	Area in sq. miles	Population—1961 Census
1	2	3	4	5
5. Nowrangpur .. A.3,223·95 P. 710,298	1. Nowrangpur (Nowrangpur)	1. Nowrangpur ..	106·55	54,881
		2. Tentulikhunti ..	163·00	48,817
		3. Papadahandi ..	189·00	42,606
		4. Kodinga ..	235·00	69,702
		5. Dabugan* (Part) ..		
	2. Umarkot .. (Umarkot)	1. Umarkot } 2. Raighar } ..	652·00	83,776
		3. Jharigan ..	352·00	50,988
		4. Dabugan * (Part) ..		
	3. Borigumma (Borigumma)	1 Borigumma ..	142·40	50,097
		2. Bhairabasingpur	133·00	40,586
	4. Kotpad . (Kotpad)	1. Kotpad ..	250·00	82,015
	5. Jeypore .. (Jeypore)	1. Jeypore ..	145·00	65,441
		2. Boipariguda .	452·00	49,526
		3. Kundra .	114·00	26,921

6. Natural divisions

The district of Koraput with its vastness and variety makes it a land of geographical diversities. The whole tract can be divided into four distinct divisions each of which can be separated by natural barriers as their respective limits:

(*i*) Rayagada and Gunupur subdivisions,

(*ii*) the 3,000-foot plateau,

(*iii*) the 2,000-foot plateau, and

(*iv*) the Malkangiri subdivision.

(*i*) Rayagada and Gunupur Subdivisions

The tahsils of Bissamcuttack, Gunupur, Rayagada and Kashipur form the first geographic unit. The whole of the region consists of two fertile valleys of the Nagavali and the Vamsadhara, between rugged mountain ranges. The valley of the Vamsadhara slopes down from a height of 1,300 feet near Ambadola to 260 feet at Gunupur

*The Dabugan police-station, having an area of 290 sq. miles and population 46,942, lies partly in Nowrangpur tahsil and partly in Umarkot tahsil.

while that of Nagavali falls from about 1,200 feet north of Kalyansingpur to 500 feet in the south of the tahsil of Rayagada. In the north of Gunupur tahsil and east of Bissamcuttack there are large tracts of forest containing some of the most valuable species of timber in the district. The entire Kashipur tahsil contiguous with the west and south-west of Rayagada is a wild country, a tangle of hills and valleys with a few patches of cultivable land. West of Kashipur tahsil with a slope towards the west is drained by Golagada, a tributary of the Indravati while the south of Rayagada tahsil is drained by the Jhanjhavati and its tributaries. This natural division receives appreciably lower rainfall than the other three divisions due to its situation in the rainshadow of the south-west monsoon formed by the Eastern Ghats. It is a place of scenic beauty with the hills green with forest and undulating valleys. Tamarind and 'mohua' being dominant, the whole country looks like a huge park. This is the most fertile of all the four natural divisions mentioned above. It has better communication facilities than the other three.

(ii) The 3,000-foot plateau

This plateau extends from Kashipur tahsil to the border of the East Godavari district in Andhra Pradesh, its approximate area being 110 miles in length and 40 miles in width. The main features of this plateau are the line of high hills which boldly marks its eastern edge and stands out prominently, presenting an impressive sight when viewed from the western side of the plateau. The portion of plateau which lies in the Koraput district consists of an undulating tableland profusely scattered with hundreds of little hills of remarkable similarity in appearance. The process of denudation has advanced too far and the hills are either covered with low scrub or disfigured with patches bared by shifting cultivation. The average rainfall of the plateau is 62 inches and of this the greater part falls during the months of July and August. It is drained westward by the rivers Indravati, Kolab and southward by the Machkund towards the Godavari valley. Because of its elevation, the plateau never experiences the extreme heat of summer, and with proper measures against malaria it will be able to qualify as a regular hill station. This plateau is really a rare gift of nature for its scenic beauty.

(iii) The 2,000-foot plateau

This third natural division covers almost the entire extent of Nowrangpur subdivision. It extends far to the west into Bastar and in the north into the district of Raipur. In the south it falls away by steep Ghats into the Malkangiri tahsil. In the northern part of its eastern boundary it slopes down to the Kalahandi district lying 1,000 feet below it, and in the extreme north-east of Nowrangpur subdivision there is a region known as the Pannabeda Mutta lying some 500 feet below the

level of the rest of the plateau and separated from it by Ghats and thick forests. The Nowrangpur subdivision is in the main flat country except for the forests in the west of Jeypore tahsil, where there are low hills. Elsewhere the plains are only broken by a few isolated hills. Due to heavy rainfall fine growth of *Sal* and other timbers is noticed throughout the whole plateau. The north-east monsoon scarcely affects the plateau. In consequence, the Nowrangpur and Umarkot tahsils become extremely dry in the hot weather, and men and beast have to go for miles in search of water. There are hundreds of square miles having continuous thick forests and everywhere *Sal* trees are prominent. Due to its fertile lands and thin population, the plateau has become the principal granary of the district. Besides, paddy, wheat, sugarcane and vegetables are grown in fair quantity. It receives an average annual rainfall of 75 inches, mostly during the months of July, August and September.

(*iv*) The Malkangiri Subdivision

The Malkangiri subdivision forms the fourth natural division. A strip along the eastern boundary takes in the Ghats which uphold the 3,000-foot plateau and the valley of the Machkund, which flows through this wild and remote country. This tract is very sparsely inhabited by primitive tribes notable among whom are Bondas, Porajas and Didayis. The rest of the subdivision is a comparatively flat plain declining from an elevation of about 800 feet near Govindapalli in the north to under 400 feet in the extreme south. A number of rocky wooded hills break the monotony of the plain. Almost the whole of the subdivision is a vast jungle. In the forests lying in the lower levels good timber is not conspicuous but plantation schemes are under way. They, however yield bamboos which are floated down the Sabari and the Godavar to Andhra Pradesh. In the higher country, on the other hand, there is a fine growth of good timber. The Malkangiri subdivision is unfortunate for its climate and situation. During the rainy season it becomes impassably swampy and heavy floods isolate it from the outer world. In the summer, which sets in early, the whole plain is parched in the extreme and drinking water is often very difficult to obtain. It lies within the malaria belt. The subdivision receives sufficient rainfall and paddy can be grown in clearings in the forest. But the soil is poor.

7. Hill system

This district lies on a section of the Eastern Ghats and consists of five natural divisions having mean elevations of 3,000, 2,500, 2,000, 1,000 and 500 feet above sea-level. A number of mountain ranges and isolated hills rise out of these tablelands. The most conspicuous range in the Gunupur subdivision is the Niamgiris, a rugged mass on the borders of the Rayagada and Gunupur subdivisions which rise steeply from 1,000 feet to a number of peaks, of which the highest is 4,970 feet above sea-level.

South-west and west of Rayagada are the hilly regions of Narayanpatna and Kashipur which are, in part, continuous with the 3,000-foot plateau. Outstanding among the peaks in the regions is Atma Dongar (4,608 feet) which stands five miles due south of Narayanpatna. About 15 miles north-east of this village is Subamadi Dongar, a long ridge running north and south with its highest point 4,414 feet above sea-level. East of Rayagada and between the valleys of the Nagavali and the Vamsadhara are the Kailaskota hills. Here there are summits of 3,000 feet and more, the principal being Matti Dongar (3,304 feet) and Jora Dongar (3,289 feet). On the left bank of the Vamsadhara, east and north-east of Gunupur, rise the Puttasingi hills, the abode of Lanjia Savaras. The highest peak of the hills is Thaladi Dongar, which is 3,217 feet above seal-level.

The main feature of the plateau is the line of high hills which boldly marks its eastern edge. Between this escarpment and the low country proper, however, there are ranges behind ranges of lower foot hills, hidden among which secluded valleys of all shapes and sizes cut off from the outer world except for rough tracks across the passes. Taking them in order from north to south the most notable heights are Panchabat Mali (4,385 feet), Karnapadi Dongar (4,879 feet), Meyamali Parbat (4,921 feet), Turia Dongar (5,244 feet), Deomali (5,486 feet), Polamakhan Parbat (5,201 feet) and Sirimanda Parbat or Damuku (4,642 feet). The village Pottangi lies at the foot of the last named. Deomali, also known as Dudhari, whose twin peaks can be clearly seen from Koraput on any fine day, is the highest point in the district as also in the whole of Orissa.

The plateau itself is dotted with countless hills of varying size. North of the river Kolab few of these rise above 4,000 feet. The most prominent hill in this region is Hathimali (4,563 feet), whose outline closely resembles the head and back of an elephant. This hill though 16 miles off towards the east is also visible from Koraput and presents a picturesque sight. Further south, the hills are higher. East of Nandapur there are a number of peaks over 4,000 feet, principal being Deonani Parbat (4,264 feet) and Kondiamali Parbat (4,433 feet). Some 10 miles east of Padwa rises the mass of hills, in which the Kolab takes its source. Chief among these is Sinkaram Gutta (5,316 feet) just on the boundary between Orissa and Andhra Pradesh. South of Padwa the State boundary is marked by another range of high mountains which stretches southwards for many miles into Andhra Pradesh.

The 2,000-foot plateau of the Nowrangpur subdivision is in the main flat country except for the forests in the west of the Jeypore tahsil, where there are low hills, some of which rise to 2,600 feet. Elsewhere the plain is only broken by a few isolated hills, among which those near Podagada (3,050 feet), Borigumma (3,005 feet) and Boipariguda (3,039 feet) may be mentioned.

The chief hills of the Malkangiri subdivision are those that hedge in the valley of the Machkund throughout its course. These usually stand about 1,000 feet above the bed of the river. The highest point in the subdivision is in the north-eastern corner, a few miles to the north of Duduma falls, at a height of 3,625 feet.

8. River system

The district has many rivers and perennial streams. There are five large and important rivers two of which, the Vamsadhara and the Nagavali, flow southwards into Srikakulam district and ultimately fall into the Bay of Bengal.

(*i*) **Vamsadhara**

The Vamsadhara is 173 miles long of which 88 miles are through this district. For some distance this river serves as the boundary between the Ganjam and Srikakulam districts. Rising from the extreme north of the tahsil of Bissamcuttack the river Vamsadhara flows through both the tahsils of Gunupur and Bissamcuttack. The Government of Andhra Pradesh utilises its water for irrigation.

(*ii*) **Nagavali**

The river Nagavali is 151 miles long and of this distance, 63 miles run through this district. It rises in the Kalahandi district and flows through the fertile Kalyansingpur valley, flows past Rayagada and enters Srikakulam district. Ultimately it falls into the Bay of Bengal. Near Rayagada it becomes a gorge with two falls of 20 and 30 feet. River gravel occurring at a height of 200 feet above the river-bed indicates a deep cutting river through soft soil as well as rising land. Below the falls the river is joined by an important tributary, the Kumbhikota-gedda, flowing from the east in a deep and narrow gorge. It is joined by another tributary the Jhanjhavati, which drains the Narayanpatna area. Further south, the river plays an important part in the irrigation of the Srikakulam district. Before it reaches the sea near Srikakulam, it undergoes a change of name and is known as the Langulya.

Almost the entire Koraput, Nowrangpur and Malkangiri subdivisions are drained by three rivers, the Indravati, the Kolab and the Machkund, with their tributaries. These flow inland westward and the southward into the valley of the Godavari.

(*iii*) **Indravati**

The Indravati starts from the jungles of Kalahandi and after receiving a number of perennial hill streams, rising in Kashipur tahsil and Nowrangpur and Koraput subdivisions, it enters Bastar after flowing through Nowrangpur and Kotpad tahsils. The Bhaskel joins it just before it leaves Koraput district. It forms the beautiful Chitrakota falls about 25 miles west of Jagadalpur in Bastar district. The total length is 329 miles, of which 77 miles run through Koraput district or along its boundary.

(iv) **Kolab**

The Kolab rises near Sinkaram hill on the 3,000-foot plateau, flows north-west in a winding bed, passing five miles to the south of Koraput and falls down to the 2,000-foot plateau not far south of Jeypore. At Bagara, to which a branch road leads from the top of the Jeypore Ghat, there are three small falls whose potentialities as sources of hydro-electric power were investigated in the thirties. At the end of its descent to the Jeypore plateau the river is spanned by a fine bridge near Kotta. It flows right across the Jeypore tahsil in a north-westernly direction for 20 to 30 miles and then suddenly doubles back and runs nearly south, forming the boundary between Koraput and Bastar. It then runs south back into this district forming, for a few miles, the boundary between the Nowrangpur and Malkangiri subdivisions passing at this point through a gorge in the wild hills west of Ramagiri, which are called Tulisi Dongar range. As it issues from this it falls about 49 feet into a large pool, 12 or 14 feet deep, into which in days gone by, as tradition goes, witches used to be thrown with a stone round their neck. Turning west again, and passing Salimi, the river flows into Bastar, past Sukuma, and at last again divides Bastar from Koraput, forming the western boundary of Malkangiri subdivision for many miles. In this last part of its course, it is called the Sabari. At Motu the extreme south-western corner of the subdivision it meets the Sileru, and the two pass out of Orissa into Andhra Pradesh and fall eventually into the Godavari river. The river receives a number of affluents in the Malkangiri subdivision of which the Poteru, which rises near Balimela, is the chief. These, though mighty and unfordable rivers during the rains, generally dry up during the summer season. The total length of the Kolab or Sabari is 280 miles, of which all but 55 miles flow through this district or along its boundary. In 1856 Mr. Tuke went 132 miles up the Sabari from its confluence with Godavari and his detailed account of the voyage will be found in Lieutenant Haig's 'Report on the navigability of the Godavari' (Madras 1856). The river is only used for navigation on the stretch between Motu and the junction with the Godavari and that too during six months of the year.

(*v*) **Machkund**

The Machkund rises in the Madgol hills of Visakhapatnam district on the 3,000-foot plateau, and near Wondragedda, not many miles off its sources, it becomes the boundary between Andhra Pradesh and Orissa. For some 30 miles or more the river runs nearly north along a very meandering course through the wide Padwa valley. When about 39 miles south of Jeypore it winds westward along the edge of the plateau as if looking for a way down through the low hills which fringe the plateau there, and then suddenly turns at a sharp angle to the south-west down a steep descent. The drop changes a somewhat sluggish river flowing between banks of red earth into a series of rapids foaming between

enormous masses of boulders. Three miles from the bend and about the same distance south of Badigada the descent is barred by a huge barrier of rock shut in on either side by walls of rock two or three hundred feet in height. Below this is a sheer abyss over which the river used to fling itself into a boiling pool half hidden by dense clouds of spray, on which the sunlight used to throw the brightest of rainbows. In the dry season it was possible to scramble to the edge of the abyss and look straight down through the spray into the great pool beneath, while from beneath the scene was the most impressive, inspiring a mixed sense of awe and beauty in the minds of the visitors. But, with the diversion of the stream and installation of the Machkund Hydro-electric Project that beautiful sight is no more to be seen. These falls, with a 540-foot drop, are known by the name Duduma falls presumably in the absence of an adjacent village to name them after, as the word ' Duduma ' itself means ' Waterfall '. Below the falls for three or four miles the river flows towards the south-west in a deep and a gloomy gorge, hemmed in on both sides by rock walls seven or eight hundred feet high into which it is impossible to descend except by the winch or the flight of steps of the Machkund Project. The river flows down this narrow valley shut in by high hills till it reaches Kondakamberu 42 miles from Badigada. This valley of the Machkund is the most inaccessible and the least populated region in the whole district. At rare intervals on the way one meets a small village of primitive tribes named Didayis, who are not found anywhere but in this valley, while at one point the path runs through dense forests for fifteen miles without any sight of human habitation. The surrounding forests serve as admirable abode of wild life and even in the middle of summer there is a broad stream in the river some two feet deep. It would be possible to make the whole journey from the falls to Kondakamberu in a dug out canoe at any time of the year. At Kondakamberu (1,400 feet above sea-level) the river is some 8 yards wide and unfordable at all seasons. It is now joined by a large tributary, the Gurrapurevu, which rises in the high hills of Madgol and flows entirely through forest down a steep and rocky course. A few miles beyond Kondakamberu the river assumes the name ' Sileru ' (Rocky stream) and once again becomes the boundary of the State, separating it this time from the East Godavari district of Andhra Pradesh. It flows on by a much steeper gradient than before, abounding in mahseer and crocodiles, until at Motu it joins Sabari. Nothing can excel the supreme beauty of this lonely river, with its bamboo-covered banks, its deep long reaches of water, its falls, its grass-covered islets and its rushing clear water. Its length is 184 miles, of which there is a thirty-eight-mile flow through this district, and 120 miles along its boundaries.

(*vi*) Tel

The only other river worthy of mention is the Tel, which rises in the north of Umarkot tahsil, forms for some distance the northern boundary of the district, and then flows into the Kalahandi district after

a short journey through Raipur district of Madhya Pradesh. Later in its course it receives the drainage of the northern extremity of the Bissam-cuttack tahsil, and meets the Mahanadi river near Sonepur. The river dries up completely in the summer season.

9. Lakes and Tanks

No lakes exist in the district. Tanks are not numerous, but large embankments holding up wide sheets of water known as ' Sagar ' exist at Jeypore, Malkangiri and a few other places. The Jagannath Sagar at Jeypore, the Damayanti Sagar at Kotpad, the Balisagar Tank at Malkangiri, four tanks at Nowrangpur and the Deva Sagar at Papadahandi are some of the largest tanks in the district. These tanks, which owe their existence to the enterprise of former rulers of the country, are intended primarily for drinking purposes, but they are also sometimes tapped for irrigation. Smaller four-sided tanks, excavated in low-lying land, are known as 'Mundas' or 'Bandhas'. Most of these have been built by charitable persons to commemorate their piety, and they are intended only for drinking or bathing.

At Kotpad most part of the high mud wall which used to surround the village is still standing and the moat outside this had been partially filled in and transformed into a chain of tanks. To the west of the town is the great Damayanti Tank, a picturesque sheet of water.

Immediately to the west of the town of Jeypore there is a great tank called 'Jagannath Sagar' which is one mile long and half a mile wide. It never dries up in the summer.

Near Kotpad the Indravati behaves like a deltaic river spreading out into depressions and leaving oxbow lakes. Some of the lakes contain water throughout the year and breed various fish and birds.

As the district abounds in forests and hills, there are a good number of springs which serve the purpose of supplying drinking water. Increasing use is now being made of these springs for irrigation specially for cultivation of rabi crops.

10. Geology

The Indian peninsula may be pictured as a triangular slab with its eastern and western edges curled up forming the Eastern and Western Ghats, respectively. In earlier geological times the zone now occupied by the Eastern Ghats in Orissa was at the base level, comparable to the present-day lower levels of the central part of the peninsula with all the streams draining eastward. Even at that time the main streams like the Brahmani, the Mahanadi and the Godavari were in existence. The general slope of the surface was also at that time towards the east. This surface was flat thou

gently undulating but with residual hills rising here and there to a height of about one to two thousand feet. Sometime subsequent to the deposition of the Gondwana beds south-west of Cuttack and in Angul, the eastern zone commenced to rise along a belt extending from the Chota Nagpur plateau in Bihar, through Ganjam and Koraput and into Madras. Downward erosion along the old drainage lines, however, kept pace with this uplift and the main streams maintained more or less their old courses. It is also probable that stream alignments were partly influenced by trough faulting in the direction of the main river valleys, as it will be noted that the faulted boundaries of the Talcher-Rampur Gondwana basins follow the trend of the main N. W. S. E. valleys.

Uplift did not take place at a single stage, the first uplift of the order of about 1,000 feet giving rise to a plateau, the edges of which soon became deeply eroded. The undulating uplands of this plateau became covered with an extensive capping of laterite. The Koraput plateau and the high hills of the Eastern Ghats are the representatives of this early lateritised surface.

After prolonged erosion of this old plateau during which its western part was reduced to a peneplain, uplift was renewed. The older surface was carried to a level of 3,000 feet, and the newer peneplain to 2,000 feet. Subsequent erosion has removed much of this second peneplain, but part of it is preserved in the 2,000-foot plateau of Jeypore.

(*i*) Geological Antiquity

The main features of the geology of the district of Koraput are well known but the details have yet to be investigated. The entire district has never been thoroughly explored geologically and hence the relationship between the different strata has not been established in sufficient detail.

The district falls naturally into two parts each characterised by a distinct suite of rocks, the 2,000-foot plateau of Jeypore with its much lower extension into the Malkangiri subdivision and the high hilly regions of the Eastern Ghats lying between the Jeypore plateau and the Visakhapatnam coastal plains.

The inland hill tract of the district is chiefly composed of rocks of a very ancient age, so completely altered and crystallised by metamorphism that all traces of their original nature are lost and any organic remains, which they may originally have contained, obliterated. The same rocks cover enormous area in eastern and southern India and are usually spoken of in works on ' Indian Geology ' as the crystalline or metamorphic series.

The plateau is an eastern extension of the great plains of Bastar with which it is geologically connected. On its eastern and southern sides, it is bounded by the high lands of the Kalahandi district and the Eastern Ghats. Within the Koraput district itself the Jeypore plateau attains a width of nearly 40 miles at one place in an east-west direction, and it maintains almost uninterruptedly an average elevation of nearly 2,000 feet above the sea-level for 100 miles in a north-south direction. The northern edge of the plateau ends against the high lands of Raipur district and its southern edge is reached near Ramagiri and the Kolab. From here the main plateau descends into the low-lying tracts of Malkangiri about 900 feet high at their northern end and gradually falling away in a south-westerly direction to 150 feet at Motu at the extreme south-western corner of the district.

The oldest rocks of the above region are a series of metamorphosed sediments, which have been intruded successively by granites, greenstones, charnockites and dolerites. As a result of different types of metamorphism, the texture of these rocks is either schistose or gneissose. They all belong to the great Archaean system of the Indian Peninsula.

(d) Geological Formation of the District

The chief groups of the district are Archaeans, Cuddapahs, Tertiary and recent formations like Laterite and Alluvium.

The Archaeans of the district may be divided into two main rock groups

(i) Sedimentary rocks and their metamorphic variants with which are associated basic igneous rocks

(ii) Widerspread intrusions of granite and charnockites

The Sedimentary Archaean rocks of the district are highly metamorphosed. The chief rock types consist of quartz, garnet and sillimanite with some feldspars and graphite and very often manganese and iron minerals and is known as khondalite. In a few localities calcgneisses, quartz-veins, garnetiferous quartzites, crystalline limestone are associated with typical khondalites. Khondalitic rocks form a part of the Koraput plateau which passes southwards into the Visakhapatnam district in Andhra Pradesh

Metamorphosed Archaean sediments of a different type which have not suffered such intense metamorphism as the khondalites occupy large areas on the western and south-western parts of the Jeypore plateau and extend into the lower tracts of Malkangiri. These rocks known as the Bengal series extend westwards into Bastar where they are better developed and were first studied and named by Dr. H. Crookshank. Included within the Bengpals of Koraput district are andalusite bearing grits and schists, chlorite and bietite schists and coarse crystalline quartzites and associated with them are haematite-quartzites, banded magnetite and grunerite-quartzite and calc-granulite

The above Archaean sediments are associated with basic laves and minor intrusions which are also present in the gneisses to be described next. The basic rocks have been subjected to varying degrees of metamorphism and in all probability belong to more than one period. They consist of epidiorites, amphibolites, hornblende diopside-chlorite and talc-schists. The green-stone intrusions in the Tulsi and Lokki hills assume enormous proportions for rocks of this type.

In most parts of Koraput the metamorphosed sediments have not been separated from the igneous rocks intruded into them. The following types have, however, been noted and may be correlated with the Bengpals of Bastar :

(*a*) Grits with andalusite in the Lokki and Tulsi hills

(*b*) Andalusite schists in the Kolab valley near Salimi

(*c*) Banded haematite-quartzites at Akkuru-Parratam

(*d*) Chlorite and biotite-schists in the Pettangunga reserved forest

(*e*) Banded-magnetite and Grunerite-quartzites at mile 2 of the Malkangiri-Balimela road.

(*f*) Coarse-crystalline quartzites in the hills filling the angle between the Sileru and Sabari rivers.

By far the commonest rock type on the Jeypore plateau and in the Malkangiri subdivision is granite gneiss. In the low-lying area between Malkangiri and Salimi this is coarse porphyritic rock but it becomes finer as one approaches the margin of the Eastern Ghats. Here it is associated with numerous bands of hornblende-schist of uncertain origin.

The complex group of granite-gneisses and metamorphic rocks have been so much altered by regional metamorphism and different cycles of igneous activity that the nature of the parent rocks cannot always be determined. Some of them may represent the crystalline products of true melts whereas others appear to be hybrids or remnants of older rocks which have absorbed liquid or have been altered by gaseous and liquid emanations. Other types of gneisses found in the district are porphyritic granite-gneiss, garnetiferous grantitoid-gneiss, fine-grained biotite-gneiss and charnockites. Garnetiferous-gneisses are mineralogically similar to biotite-granite but are characterised by an abundance of red garnet. They vary from coarse-grained banded gneisses and typical injection gneisses to entirely massive granites and carry bands and patches of basic hypersthene-granulites and other dark coloured rocks. Basic charnockites occur in the form of minor patches or bands. Associated with the granite-gneisses near Koraput are some very interesting nepheline syenites. These are of two types, the first light in colour with streak and patches of biotite and hornblendes and the second composed of porphyritic masses of nepheline in a mylonitic matrix.

Immediately on the western side of the charnockite massif of the Eastern Ghats in Malkangiri subdivision occurs a very fine-grained biotite gneiss quite different from the coarsely crystalline granite-gneiss described earlier. It consists of fine angular grains of quartz and feldspar with a variable but small quantity of green biotite. This gneiss was formerly regarded as sedimentary in origin but Dr. Crookshank thinks that it is a granulated variety of a slightly porphyritic granite-gneiss which occurs further west. Garnet is rather rare in this biotite-gneiss which is associated with numerous bands of hornblende-schist of uncertain origin. Large masses of white crystalline quartzite occur in many places among the hornblende-schists and biotite-gneisses.

Hypersthene-gneisses and hypersthene-granulites (charnockites) varying in composition from basic to acid are found as intrusions in the older gneisses within a few miles of the main range of the Eastern Ghats. They intrude, at many places, khondalites giving rise to some very interesting contact phenomena in certain localities. The most striking of these is the development of the rare mineral sapphirine and green spineland local erodierite. Massive charnockites grade to hypersthene-gneisses which also vary in composition from basic to acid and these in turn are found to grade into biotite-gneisses. It is difficult at places to decide whether to classify some specimens as charnockite or as biotite-gneiss.

Associated with the hypersthene-gneisses of Malkangiri some gneissic-soda-granites are believed to have originated by the invasion of the pre-existing rocks by alkaline solutions.

It has been observed that the trend of the schistose inclusions in the gneisses, the strike of the basic rocks and khondalites and the trend of the Cuddapahs all conform to the foliation of the gneisses in the neighbourhood.

Dolerites which are commonly almost unaltered occur as intrusions both in the older gneisses and in the charnockites along the western margin of the Jeypore plateau. The age of the newer dolerites is clearly younger than that of the charnockites as dykes of the former cut the charnockites at several places. None of these newer dolerite dykes has yet been found to intrude into the Cuddapahs and in all probability the newer dolerites are older than the rocks of the Cuddapah system.

Many of the above rock types occupy larger areas of the Koraput and Jeypore plateaus. At Hirapur hill west of Umarkot, an exposure of banded haematite-quartzite carries iron-ore. Chlorite and mica schists and quartzites occur on the ridges north and north-west of Maidalpur. Biotite-gneisses carrying basic bands are present on the hilly regions north, east of Tentulikhunti. All these rock types are extensively intruded by coarsely crystalline porphyritic granites.

Resting unconfirmably on the surface of the Archaeans along the Bastar-Koraput border from latitudes 18°22′ to 18°32′ and again from latitudes 18°48′ to 19°21′, lie a series of ancient unfossiliferous sedimentaries doubtfully referred to as the Cuddapahs. Another outlier of Cuddapahs is seen along the Koraput-Kalahandi border to the north of Nowrangpur. The rocks are normally horizontally bedded but marginally they are frequently folded and faulted. The main part of this series in Koraput district is formed of purple shales and slates with intercalations of limestones in places overlying a variable thickness of coarse white quartzite. Exposures of these are seen around the Gupteswar-Siriveda area near Jeypore and Dumajodi-Kondajodi area near Kotpad and Nandivada and Kottameta near Malkangiri.

Laterite cappings of the Koraput district are over 3,000′ high. High level laterite is also known at heights of 3,000′ to 4,000′ capping the khondalites. It is also found on the 2,000′ Jeypore plateau near Kotpad.

11. Mineral Wealth

Although there has been no sustained prospecting, it is well known that the district is rich in mineral deposits of which the important ones are given below:

(i) **Clays**

At several places on the Koraput plateau particularly near the district headquarters, large and small-sized deposits of china-clay of inferior quality are present. Kaolin also occurs in the Nowrangpur and Umarkot tahsils and in the Rayagada and Gunupur subdivisions. Owing to the refractory nature of these clays they can be used as fireclay as well as for the manufacture of coarse porcelain ware and stoneware drain pipes.

Pottery clay deposits are found in the immediate vicinity of Jeypore, Demsaguda and Bondosal in huge quantities and are being used in the Jeypore factory. Kaolin occurrences are reported from Boipariguda, Oduguda and Musoriguda, but the Kaolin is sandy and stained. Fireclay is seen near Deodar. Its plasticity is good, shrinkage is 7·5 per cent and it stands 1,400°C of temperature.

The river alluvium near Jeypore and Rayagada carries vast quantities of pottery clay. At both places the clay is used by the local tile factories for the manufacture of roofing and paving tiles, drain pipes, flower-pots, vases, etc.

(ii) **Gold**

Placer gold is found in Govindapalli, Kyangu and Kollaru. Gold is washed on a small scale (by panning the sand and gravel of the Kolab river) in the Rangapani nala and its various tributaries in the neighbourhood of Govindapalli and in the Kolab river below its junction with

the former stream, east of Kyangu. The gold is in the form of very fine particles disseminated in the river sands and gravels which settle down with black sand on panning.

(iii) **Graphite**

Graphite in small quantities is widespread in the rocks of the Khondalite series. It has been worked at a place half a mile south-west of the village Mankelam. A small deposit is also found south of the village Chuchkona near Rayagada.

(iv) **Iron**

Fairly good deposits are found in the Hirapur hills near Umarkot, Garbarai hill, Madhugulimi. Gunnayyapada, Siraguda and Deraguda. The iron-ore has limited use on account of high phosphorous content. Limonite is present at Punjipakna and Ambadivi.

(v) **Limestone**

Extensive deposits of fluxgrade limestone are found in the Siriveda-Gupteswar areas in the Ramagiri police-station and Kondajodi-Dumajodi areas in the Kotpad tahsil. Cement grade limestone deposits with huge reserves are found near Nandivada and Kottameta in the Malkangiri subdivision. Limestones of excellent quality (cement grade) are found in an area of nearly eight square miles between Umpavalli and Tummiguda villages in the Pottangi tahsil.

Apart from these, minor occurrences of limestone and lime kankar are found all over the district.

(vi) **Manganese**

Important deposits are found at the following places : Kuttingi, Devajolla, Mandara, Kuttili and Santomra in the Rayagada, Gunupur and Koraput subdivisions. Deposits of Devajolla and Kuttingi are promising.

Other minor occurrences are found at Khalkona, Pukkiti, Dumriput, Koraput, etc.

(vii) **Mica**

It is found in workable quantities near Borigumma and Kimka.

(viii) **Ochre**

Minor deposits of yellow ochre are found near Boipariguda. Occurrences of red ochre are reported from Kandagan.

12. Botany

The flora of Koraput is of considerable inter st as although typically northern in character, it has also affinities with the flora of southern India. Unfortunately it has never been investigated by a Botanist and

only a general description is possible. For this purpose it is necessary to keep in mind the four natural divisions of the district which have already been describde, namely, (a) the central plateau of 3,000 feet and upwards on which Koraput itself is situated, (b) the Jeypore plateau of 2,000 feet, (c) the Malkangiri plateau of 400 to 800 feet, and (d) the valleys and hill ranges in the Rayagada and Gunupur subdivisions, ranging from 500 to nearly 5,000 feet.

The vegetation of the central plateau is of a degraded type. Originally it must have been of a sub-tropical wet hill type with evergreen species predominating but fires and Podu cultivation have caused great changes. Above 4,000 feet, grass-land is usually found, tree-growth being limited to scattered stunted specimens of *Terminalia chebula* (*Harida*). *Eugenia operculata* (*Bawal*) is also found. In the vicinity of Koraput Podu cultivation has caused the complete disappearance of the original forest and practically no tree-growth exists save fruit-tree such as *Mangifera indica* (*Amba*), *Tamarindus indica* (*Tentuli*), *Madhuca latifolia* (*Mohua*), etc. Over the rest of the central plateau the evergreen type has been partly replaced by deciduous species such as *Ptercarpus marsupium* (*Piasala*), *Bursera serrata* (*Garuda Nimburu*), *Garuga pinnata* (*Kasaramba*), *Terminalia belerica* (*Bahada*). *Dalbergia lanceolaria* (*Chhota sisu*), *Eugenia jambolana* (*Jamu*), *Ahogeissus latifolia* (*Dhaura*), *Bombax malabaricum* (*Simili*), *Terminalia tementosa* (*Asana*). Evergreen species, most of which have not been identified, include *Michelia champaca* (*Champa*) and *Pongamia glabro* (*Karanja*). *Dendorcalamus strictus* (*Baunsa*) is common locally. *Sal* is scarcely ever found above 2,500 feet.

The greater part of the Jeypore plateau was covered with *Sal* forest of a moist peninsular type, and this forest still survives where it is under protection. The commonest trees are *Shorea rubusta* (*Sal*), *terminalia tomentosa* (*Asana*), *Anogeissus latifolia* (*Dhaura*), *Petrocarpus marsupium* (*Piasala*), *Madhuca latifolia* (*Mohua*), *Dillenia pentagyna* (*Raee*), *Dillenia indica* (*Waou*), *Bombax malabaricum* (*Simili*), *Gmelina arborea* (*Gambhari*), *Gleistanthus collinus* (*Karada*), *Adina cordifolia* (*Kuruma*), *Phyllanthus emblica* (*Amla*), *Buchanania latifolia* (*Chara*). *Kydia calycina* (*Banakapasia*), *Ouginia dalbergioides* (*Bandhana*), *Bridelia retusa* (*Kasi*) and *Bauhinia retusa* (*Choari*). The underwood comprises species such as *Indigofera pulchella* (*Nila*), *Phonix acaulis* (*Bhuin Khajuri*), *Grewia species* (*Dhamana*), *Flemingia species* (*Ranidantakathi*), *Woodfordia futicosa* (*Dahiphula*), *Embelia roubusta* (*Nunnunia*), *Cipadessa fruitcosa* (*Nalabali*) and *Ixora parviflora* (*Katharangani*). Creepers include *Bauhinia vahlli* (*Sialilata*), *Butea superba* (*Naipalasa*), *Combretum decandrum* (*Atund*) and *Smilax macrophylla* (*Kumbhatua*). Grasses include *Imperrata arundinacea* (*Sabai*) and *Polinidium angustifoium* (*Bagali*). Bamboos are very rare. Scattered patches of teak occur as far west as 82°36′ longitude. *Kusum* is common in open cultivated tracts.

The Malkangiri plateau is hotter and moister. Moist peninsular *Sal* is found in the Ghats above the Malkangiri plateau and in the northern parts. It disappears above latitude 18°31'. Teak (*Saguan*) is much commoner than in further north. Many of the deciduous species mentioned above occur on this lower plateau. *Dalbergia latifolia* (*Pahasisu*), *Xylia xylocarpa* (*Kangada*), *Garuga pinnata* (*Kasaramba*), *Stereospermum suaveolens* (*Badapatuli*) and *Terminilia belerica* (*Bahada*) are among other tree species commonly found. Creepers include *Spatholobus roxburghii* (*Naipalasa*) and *Millettia uriculata* (*Arkawala*). In addition to *Dendrocalamus strictus*, *Bambusa arundinacea* (*Kanta Baunsa*), *Oxytenanthera nigro-ciliata* (*Bolanji*) and an unidentified bamboo species occur. Unidentified grasses which produce good fodder are very common and this plateau is well known for its cattle.

It is not possible to refer the valleys and hill ranges in the east of the district to any one forest type. In the north-east and towards the common boundary with the Ganjam Agency tracts moist peninsular *Sal* forest is dominant. *Sal* ascends to the summit of some of the highest hills which are over 4,000 feet. All the species mentioned as occurring on the Jeypore plateau exist. Additional tree species include *Albizzia procera* (*Dhala Sirisa*), *Dalbergia lanceolaria* (*Chakunda*), *Callicarpa indica* (*Boda*), *Acacia lenticularia* (*Kanta Sirisa*), *Artocarpus lakoocha* (*Jeuta*), *Cedrela toona* (*Tun*), *Trema orientalis* (*Kharkas*), *Bursera serata* (*Nimburu*), *Premna species* (*Gandhana*) and amongst shrubs *Scutia indica*, *Ardisia species*, wild banana *Cycas circinalis* (*Odasamari*), *Clerodendron infortunatum* (*Genguti*), *Mallotus philippinensis* (*Kamalagundi*), *Calusena pentaphylla*, *Coffea bengalensia* (*Banamalli*), *Wrightia tomentosa* (*Khirua*), *Wondlandia tinctoria* (*Tilai*), etc. *Dondrocalamus strictus* (On basic rocks) and *Oxytenanthera negrociliata* occur. Amongst creepers, *Uharia hamiltonii* occurs. Amongst grasses, the broom grass (*Thysanolaena agrotis*) is found. In the lower stretches of the Nagavali and Vamsadhara valleys and on the hills bordering them the flora changes to more coastal type. *Sal* disappears. New species of economic importance which are met with include *Strychnos nux-vomica* (*Kochila*) and *Sapindus emarginatus* (*Ritha*). *Bambusa arundinacea* (*Kanta Baunsa*) is common in valleys.

There are two or three interesting features of the Koraput flora. The distribution of teak in scattered patches suggests that this species was once found over a greater tract than is now the case, and that the present patches are survivals. The distribution cannot be explained by edaphic conditions. In the Malkangiri plateau, and the adjoining forests of Bastar district, *Sal* reaches its southernmost limit in India. It disappears fairly abruptly. It seems likely that *Sal* is still in the process of spreading southwards. The non-existence of *Sal* on the central Koraput plateau is probably due to the fact that the original evergreen forest presented an effective barrier against the establishment of *Sal*. Now

that it has been replaced by a more deciduous type, *Sal* may invade the higher hill slopes. In the Vamsadhara and Nagavali valleys *Sal* has not advanced nearly as far southwards as one would expect specially in the centre and west of this region.

Its distribution cannot be explained on climatic or edaphic grounds. Here again it would appear that *Sal* has been invading the district from the north-east. As the main valleys are under permanent cultivation there is little prospect of *Sal* now spreading much further. Another interesting feature is that, in the central highlands, species such as *Pterocarpus marsupium*, *Anogenissus latifolia*, etc., are very nearly evergreen in habit, indicating that the climate is moister than that in which these species are usually found, and that the present type of forest is not a climax.

13. Forests

(*i*) About 70 per cent of the total extent of the district can be taken as forests*. There is no reserved forest. At present an area of 1,590 square miles has been classified as 'reserved lands' and 110 square miles as 'protected lands'. The unreserved lands have not been fully surveyed but their area will roughly be 5,000 square miles. The reserved lands have been divided into 191 blocks. The management of forests has been put in charge of two Divisional Forest Officers, one stationed at Jeypore and the other at Rayagada. The Jeypore Division covers the whole of Nowrangpur and Malkangiri subdivisions and has an area of 5,512 square miles, the Rayagada Division is 4,407 square miles in area and covers the whole of Koraput, Rayagada and Gunupur subdivision. The whole area has been divided into 15 Ranges— 8 in Jeypore and 7 in Rayagada Division.

No detailed description of the Koraput forests has ever been published, nor has any botanical survey been carried out. The following notes are based on a report by J. W. Nicholson, I.F.S., Conservator of Forests, Orissa, who visited the district in May 1937.

Umarkot, Nowrangpur, Jeypore, Kotpad and part of Ramagiri range are all situated on a plateau which is typically *Sal* of a moist peninsular type, the average quality being III. A few patches of teak occur locally. The whole crop was at one time under shifting cultivation and the forests now comprise pole crops in various stages of growth. Large trees are scarce. These forests are of great economic importance.

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*Since after this note on Koraput forests was prepared Kashipur tahsil forming the Kashipur police-station area was included in Rayagada subdivision. Kashipur is a forest-clad tract whose vegetation is similar to the west Rayagada area with which it is contiguous. Forest laws of Kashipur are, of course, same as other areas of Kalahandi ex-State of which it formed a part. The present note on forest excludes the Kashipur police-station area.

The Malkangiri, Motu and part of Ramagiri range are situated on the lower 1,000-foot plateau in the south-west of the district. In the north of this plateau there is *Sal* forest mainly of quality III but equalling II in places. It is very remote from any market. The *Sal* disappears about 14 miles north of Malkangiri, giving way to forest of a dry mixed type. Teak occurs in patches. The forests are usually very open and grassy and economically are of little value except for their excellent grazing. The hill ranges which occur on this plateau support dry mixed forest with bamboos, which find a market at Rajahmundry. These are floated down the Sabari and the Godavari from Motu.

The tahsils of Koraput and Pottangi are on an undulating plateau averaging 3,000 feet above sea-level, and containing peaks above 5,000 feet in height. Above 4,000 feet there is little forest-growth, uncultivated grass lands being the usual vegetation. Below 4,000 feet the vegetation is typically forest wherever population is scanty.

In the more densely populated areas, as in the hills to the south of Koraput, repeated shifting cultivation over a long period of years has reduced the forest to an open scrub type or barren soil. The existing forests have all been under shifting cultivation. They contain deciduous species such as *Dhaura*, *Sahaj*, *Kerala*, *Bija*, *Toon*, *Simul*, etc., which occur elsewhere in Orissa, mixed with representatives of the South Indian Flora. A curious feature of the deciduous species is that they lose leaves in the hot weather for a very short period. The probability is that those hills originally supported a sub-tropical evergreen type of forest which has been largely replaced through repeated burning, by species typical of drier zones. Bamboos are common locally but they are of poor quality and they probably obtained a footing as a result of shifting cultivation. The forests in these ranges are of great climatic importance. They will never be of great economic value for timber supply unless by natural or artificial means the percentage of valuable species can be increased.

In the Rayagada subdivision the main geographical features are the low-lying valleys of the Vamsadhara and Nagavali rivers and the high hills rising up to nearly 5,000 feet, which flank them. In the hills and valleys of the Vamsadhara basin, especially along the upper reaches, *Sal* is the dominant species. The forests are of potential economic importance but owing to shifting cultivation large *Sal* trees and pole crops are at present scarce. In the Nagavali basin, except along higher reaches on the left bank, *Sal* is very rare and the forest is mainly of the semi-deciduous type found in the central plateau which adjoins the hills along the right bank.

The most interesting feature of the Jeypore forest flora is the distribution of *Sal*. Over practically the whole of Orissa, *Sal* forest is dominant on any soil which suits its growth. In Jeypore there are large tracts, e g., the Koraput plateau, where the climate and soil are suitable for *Sal*, but it is not found. In Malkangiri the *Sal* stops at about the same southern point as it does in the adjoining Bastar district (Madhya Pradesh). The rarity of *Sal* in the Nagavali valley can also be explained by the fact that the *Sal* belt was advancing from the north-east until shifting cultivation, through its destruction of most seed trees, checked further progress. The absence of *Sal* on the central plateau can be imputed to the fact that if the forests were once of a damper and more evergreen character, conditions would have been unfavourable to the establishment of *Sal*.

(*ii*) **Government Policy**

The Madras Forest Act was extended to these tracts in the year 1891. Rules under sections 26, 32, 35 and 55 of Madras Forest Act were framed in the year 1900. These Rules known as Jeypore Forest Rules underwent many changes. In 1949 Orissa Government granted a concession of reserved trees up to 3 feet in girth to hill tribes in protected and unreserved lands instead of 2 ft. girth allowed previously.

The zamindari system was abolished in 1952 and the Government took over the management of forests. Government have framed the Koraput District Forest and Waste Lands Rules, 1956, and the Koraput District Reserved Lands Hunting and Shooting Rules, 1956. The Wild Birds and Animals Protection Act was extended to the district in 1957. The Orissa Preservation of Private Forest Act was in force till the date of vesting of estates. It is still applicable to the forests not yet vested in Government. There are no sparate timber transit rules but the existing forest rules provide for checking of forest-produce in transit.

Under the Koraput Forest Rules the existing forests are classified as reserved lands, protected lands and unreserved lands. Reserved lands and protected lands are notified as such. Unreserved lands require no notification. Lands at the disposal of the Government have been divided under rules into the above-mentioned categories. As a preliminary, the Collector is required to inspect the proposed block and to satisfy himself that sufficient forests have been excluded to meet the domestic needs of the inhabitants of adjacent villages, and for shifting cultivation by members of the hill tribes. The proposals are then scrutinized by the Conservator of Forests from a technical point of view before submission to the Government for final sanction.

The Collector is empowered to notify lands as 'protected'. Protection is only resorted to in areas where, owing to the absence of extensive forest, reservation would cause hardship to the local inhabitants. Its

object is to protect existing forest-growth from shifting cultivation its worst enemy. Protected forests are conserved solely for the use of the neighbouring villagers, and are not designed for exploitation. Except that shifting cultivation is prohibited, there are no more restrictions on the protected lands than there are upon unreserved lands.

These forests are guarded by officials of the Forest Department. No experiments have yet been tri d in placing them under the control of the villagers, but the latter have recently in not a few cases, themselves taken the initiative in protecting small areas of unreserved land where firewood is scarce. There are small patches of forests where no rights are exercised. These forests have come to the Government.

It cannot be said that the Jeypore forests are scientifically managed. Silviculture and working plans are almost non-existent. Some tentative sketchy working schemes drawn up during the ex-zamindari management are being continued.

(*iii*) Shifting Cultivation a menace to Forest

This is known in the district as Podu or Dongara cultivation and it has done incalculable damage to forest-growth in the past and is still the most serious problem of forest administration. Even at the present day it is a practice which the authorities can only aim at controlling and not at suppressing. As early as in 1872 H. G. Turner, the then Special Assistant Agent, brought to notice the destruction that was being caused by the hillmen's reckless habits.

The prevention and control of Podu cultivation were for many years among the chief preoccupations of Agency Officers. Education and continuous propaganda effected some good results but the practice persisted as it was impossible to find any means of abolishing it without arousing the greatest discontent among the hill tribes. The most primitive tribes were the worst addicts, and as those inhabited the remotest parts of the district, control of the practice was especially difficult. The forests that suffered on the most extensive scale from shifting cultivation are probably those of the Puttasingi hills in the Gunupur subdivision where the hill Savaras live, and those in the country of the Bonda Poraja in north-eastern Malkangiri. The Savaras on several occasions burnt down cultivated hill slopes within reserved lands in defiance of prohibition. The policy adopted by the ex-zamindari in dealing with Podu cultivation was to permit each family of hillmen to fell a reasonable extent of unreserved forest, which varied with circumstances, for this purpose on payment of an assessment of an anna or two an acre. But all cases of such cultivation without permission were dealt with under the law by prosecution or levying a compounding fee. The system cannot be said to have worked well and it is the exception rather than the rule for a hillman to apply for permission. At present Government have

restricted the practice of Podu cultivation and under the Soil Conservation Scheme cultivation beyond a certain height on the hill tops has been forbidden.

To prevent destruction of forests by Podu cultivation Government have sponsored a scheme of colonising Adibasi families. According to the scheme the Adibasis are brought from hill tops and settled in the colonies in the plains. Land is given free and facilities for irrigation and drinking water wells, roads and schools are provided in the colonies. Bullocks are also given along with agricultural implements so as to settle them in regular cultivation. A subsidy of Rs. 250 is provided for the construction of house and Rs. 150 for reclamation of land. Two colonies were started in the district during 1956-57. It is expected that after the successful implementation of the scheme the forests will have a relief from continuous depredation and the desired result will be attained within a short time. The Dandakaranya Project also contemplates colonisation of some of the Adibasi families. This will go a long way in diverting the attention of the aboriginal tribes from Podu cultivation.

14. Zoology

(*i*) Although some of the jungles are surprisingly empty of wild life the district as a whole is still rich in game. Owing to the unhealthiness of the country, the difficulty of communication and the scarcity of skilled Shikaris it has never become a hunting ground for sportsmen, except for those officials whose work takes them into the jungles on tour. As no fee is charged for possession of muzzle-loading guns by *bona fide* residents and as all hillmen are passionately fond of hunting there is a certain amount of indiscriminate slaughter of wild animals. This has resulted in a growing scarcity of all kinds of deer, though aboriginal sportsmen have succeeded in reducing the number of tigers and other dangerous beasts. Tigers are met with throughout the whole district. In some areas, notably on the eastern border of Bissamcuttack tahsil, they are still a veritable menace and they cause much loss of human life. In 1934, 1935 and 1936 the number of human beings killed by tigers in the district was 77, 87 and 94, respectively. Panthers and leopards are also common in all parts of the district and are even more destructive to live-stock than tigers. Other representatives of the feline tribe are the leopard cat (*Prionailurus bengalensis*), the small civet cat (*Viverricula indica*), the toddy cat (*Paradoxurus hermaphroditus*) and the common jungle cat (*Felis chaus*). In 1948 the number of human beings killed due to snake-bite was 10 only in the whole district and the number of human beings killed by tigers, panthers and other wild animals was 304. The position, however, improved in the year 1957 and the number was reduced to 130. Again the figure rose to 172 in 1958. But in 1962, 1963 and 1964 the number fell down to 100, 83 and 72, respectively. In 1957 and 1958 the number of human beings killed due to snake-bite was 66 and 63, respectively.

The *dhole* or wild dog (*Cuon alpinus dukhunensis*) is found throughout the district and is a great destroyer of game. The hyaena (*Hyaena hyaena*) and the jackal (*Canis aureus*) are everywhere common, but the India fox (*Vulpes bengalensis*) is less frequently met with. The wolf (*Canis lupus*) has only been found occasionally in the neighbourhood of Ramagiri and Malkangiri. The black sloth bear (*Melursus ursinus*) is common and here as elsewhere is responsible for many casualties among wayfarers who are unfortunate enough to come upon it unawares. Fifteen people were killed by bears in the three years ending with 1936 and many others injured. Fifteen persons were killed by bears in 1957. The number was, however, reduced to 5 during 1958.

Elephants (*Elephas maximus indicus*) are regular visitors to the district. They usually make their appearance in increasing numbers in the vicinity of Chandrapur in the Bissamcuttack tahsil during the rains and cold weather, coming across from the Balliguda subdivision of Baudh-Khondmals district where there are resident herds. They have been seen within ten miles of Gunupur, but are never met with in the Koraput subdivision.

The Indian buffalo (*Bubalus bubalis*) is found in small numbers in the Malkangiri subdivision, especially in the vicinity of Balimela and Kondakamberu. The bison (*Bibos gaurus*) is more widespread and is found in the forests of Malkangiri, Ramagiri, Umarkot, and occasionally on the 3,000-foot plateau. Among deer, *chital* or spotted deer (*Axis axis*), *Sambar* (*Cervus unicolor*) and barking deer (*Muntiacus muntjak*) are well represented. As with most other games the vast forests round Kondakamberu were the best field for these animals. *Nilgais* (*Boselaphus tragocamelus*) are found rarely in the Malkangiri and Nowrangpur subdivisions. The four-horned antelope (*Tetraceros quadricornis*) and the swamp deer (*Cervus duvauceli*) are to be found but are very rare. The *chinkara* has been seen in the past but appears now to be extinct in the district. The mouse deer (*Tragulus memina*) has been seen in most parts of the district, but is scarce. The black-buck (*Antelope cervicapra*) which was confined to the area known as the Panabeda mutta in the extreme north-east of the Nowrangpur sub-division has nearly become extinct on account of excessive shooting in recent years. Wild bears are found in nearly all parts of the district.

Among primates, the common *langur* (*Semnopithecus entellus*), the common *bandar* (*Macaca mulatta*) and the bonnet monkey (*Macaca radiata*) are all found in good number.

The common Indian crocodile is found in the water of the Kolab, Machkund and Indravati, but the *garial* is not found.

Among smaller species which are well represented in the district are the common striped squirrel, the large Indian squirrel (*Ratufa indica*), the common Indian porcupine, the common Indian hare, the

common grey mongoose and the long-tailed mongoose. The honey badger (*Melivora capensis*) and the otters (*Lutrogale perspicillata*) occur but are rare.

(ii) Game Birds

Pea-fowls are common all over the district. The Savaras sometimes catch them by chasing them from side to side of a steep narrow valley until they are exhausted. The red and the grey jungle fowls are both fairly common. Spur fowls are frequently met with, while grey partridges are rather more rare. Green pigeon and blue imperial pigeon are both common in most parts of the district.

Duck and teal are very scarce, as there are but few tanks in the district. But snipe and painted snipe may be had in many parts of the district, especially on the 3,000-foot plateau near Padwa and Nandapur, where the birds remain until April.

(ii) Fish Fauna

The fish fauna of the district consists mainly of cat-fishes, murrels and miscellaneous fishes. The cat-fishes breed in the rivers during flood growing rapidly by eating the small weed fish. Similar fishes also breed in the tanks and are mainly plankton feeders although initially they have predatory habit of eating the fries. The major Indian carps have been introduced in 31 blocks out of 36 blocks. *Cyprinus carpio*, an exotic fish, has been introduced with good results. Trials are being made to breed *Chanos chanos*, a fish of marine origin, in the inland waters of the district.

15. Climate

The climate of the major portion of the district which lies in the plateau region to the west of the Eastern Ghats is more like that of the Deccan than that of the east coast region. But due to the elevation and its situation in the north-eastern corner of the Deccan plateau the climate is milder than in the main Deccan plateau. The year may be divided into four seasons, the hot season from March to May, the monsoon season from June to September, the post-monsoon months October and November, and the cold season from December to February.

(i) Rainfall

Records of rainfall are available for nine stations in the district for periods ranging from 60 to 70 years. The rainfall at the individual stations and for the district as a whole are given in Tables I and II. The average annual rainfall over the district is 1,522 mm. (59·92"). The spatial distribution of rainfall is largely influenced by the Eastern Ghats which run roughly from south-west to north-east. Areas to the eastern

side of the Ghats get lesser rain than those on the Ghats and to their west, the latter being on the windward side during the monsoon season. During the other season there is not much difference in the rainfall over the areas on the Ghats and to the west.

The monsoon currents rising up the hills, which here form the Eastern Ghats almost like a boundary wall stretching from north-east to south-west in the eastern border of the district, cause heavy precipitation on the hills and on their western slopes. By the time the currents have gone over the hills much of its water content has dropped. The areas, lying east of the hill system may be called under rain-shadow, receive much less rainfall Rayagada region which is at an elevation of 500 to 800 feet has an average of 1,300 mm. while the Koraput region with an elevation of 3.000 feet has an average of 1,700 mm.

Seventy-nine per cent of the annual rainfall in the district falls during the monsoon season. July and August are rainiest months in the year. The variation in the rainfall from year to year is not large. During the fifty-year period 1901 to 1950, 1914 was the year with the highest rainfall amounting to 129 per cent of the normal. The lowest rainfall in the district occurred in 1920 and amounted to 69 per cent of the normal. During the fifty-year period there were only five years when the rainfall was less than 80 per cent of the normal.

From Table II it will be seen that in 3[illegible] years out of 49 the rainfall in the district was between 1,300 and 1,700 mm. (51·2 and 66·9 inches).

On an average on 82 days in a year rain fall of 2·5 mm. or more occurs. As with the amount of rainfall, the number of rainy days is more on the Ghats and the portion of the district to the west than the portions on the eastern side of the Ghats

The heaviest rainfall in 24 hours which fell in the district was 546 1 mm (21·5") at Pottangi on 14th October 1931. In July 1962 Jeypore received heavy fall 1.217 mm. (47·9") during the month. On 9th and 10th of the month when rainfall was heaviest it recorded 283·2 mm. (11·1") and 287 3 mm (11·3"). The tahsil of Kashipur has fairly heavy rainfall

(ii) Temperature

Meteorological data are available for a few years from the observatory at Koraput. December is the coldest part of the year with the mean daily minimum temperature at 11·2° C (52·2° F.). Both day and night temperatures progressively increase after January till May which is the hottest month. On individual days in this month and in June before the onset of the monsoon maximum temperatures may reach over 38° C

(100·4° F.). Thereafter temperatures decrease with the onset of the monsoon. During the monsoon, weather is cool and pleasant with day temperatures nearly the same as those in the cold season.

Spatial distribution of temperature varies widely. On the 2,000′ plateau the maximum in summer may go up to 112° while in Malkangiri which is from 400 feet to 800 feet above sea-level may go up to 115°, although the temperature at Koraput may not be over 103°. Similarly, in winter the 3,000′ plateau of Koraput may be very cold while the 2,000′ plateau at Jeypore may be called cool.

(*iii*) Humidity

Humidity is generally high especially in the monsoon and post-monsoon months. In other months, afternoons are comparatively drier. Daily variation of temperature causes morning dew whic farmers dislike.

Humidity varies widely between the monsoon months of July and August and the winter months of November and December. The aridity of different regions also varies very widely. Nowrangpur and Malkangiri subdivisions may be so dry that thousands of cattle may die, while Koraput and Rayagada have enough water going down the streams to serve men and cattle even in the hottest of summer.

(*iv*) Winds

During the summer months winds are generally light and blow from directions mainly between south and west. During the monsoon season winds strengthen and blow from a south-westerly or westerly direction. In the post-monsoon and cold seasons winds are light and variable.

(*v*) Special Weather Phenomena

The district is affected by depressions from the Bay of Bengal particularly in September and October that cause high wind and widespread heavy rain. A few thunderstorms occur in the pre-monsoon months. Fog occurs occasionally in the months of November and December.

In the monsoon months on the 3,000-foot plateau, it may rain for days together. The sun may not appear for ten days at a time and low clouds may be drifting into the house soaking everything.

Tables III and IV give the temperature and humidity and frequency of special weather phenomena, respectively, for Koraput.

TABLE

Normals and Extremes

Station	Number of years of data		January	February
1	2		3	4
Jeypore ..	49	(a)	6·1	8·6
		(b)	0·5	1·0
Nowrangpur ..	50	(a)	8·1	10·9
		(b)	0·7	1·1
Malkangiri ..	49	(a)	4·1	3·6
		(b)	0·4	0·4
Koraput	49	(a)	8·1	7·9
		(b)	0·6	0·9
Padwa	47	(a)	4·3	5·6
		(b)	0·4	0·6
Pottangi	50	(a)	5·3	13·2
		(b)	0·6	1·2
Gunupur	50	(a)	7·1	22·1
		(b)	0·7	1·5
Rayagada ..	50	(a)	8·6	13·5
		(b)	0·5	1·2
Bissamcuttack	50	(a)	8·9	16·3
		(b)	0·8	1·0
KORAPUT DISTRICT		(a)	6·7	11·3
		(b)	0·6	1·0

(a) Normal rainfall in mm.

(b) Average number of rainy days (days with rain of 2·5 mm. or more)

I

of Rainfall

March	April	May	June	July	August
5	6	7	8	9	10
13·7	48·8	65·3	244·1	516·6	550·9
1·2	3·3	4·8	12·3	21·5	22·1
14·2	41·9	66·0	228·1	429·8	481·6
1·1	3·2	4·9	10·9	19·4	19·4
8·6	35·8	46·2	217·4	432·6	483·6
0·9	2·7	3·7	10·1	20·4	20·7
16·8	46·0	62·2	210·1	426·7	429·5
1·4	3·8	4·8	11·0	21·0	21·1
12·9	71·4	91·9	208·8	348·5	337·8
1·1	5·0	6·1	11·0	18·7	18·7
21·6	72·1	99·6	195·3	288·0	318·0
1·8	5·3	6·6	11·7	17·9	18·0
22·3	60·2	81·8	167·9	226·6	267·7
1·6	3·8	5·3	9·8	13 4	15·0
15·5	51·3	71·6	180·3	221·5	250·7
1·3	3·9	5·0	10·3	13·6	14·9
20·1	52·8	90·4	199·9	269·2	303·3
1·5	3·8	5·4	10·8	15·6	16 5
16·2	53·4	75·0	205·8	351·1	380·3
1·3	3·9	5·2	10·9	17·9	18·5

TABLE

Normals and Extremes

Station	September	October	November	December
1	11	12	13	14
Jeypore	351·5	100·8	27·2	6·6
	15·3	5·3	1·8	0·4
Nowrangpur	265·2	85·3	21·3	6·3
	13·2	4·3	1·1	0·4
Malkangiri	302·3	104·9	29·0	3·8
	15·4	6·1	1·8	0·3
Koraput	265·4	103·4	33·5	8·9
	14·6	6·0	2·2	0·7
Padwa	266·5	134·1	38·6	7·9
	14·1	7·0	2·6	0·5
Pottangi	290·6	213·4	72·6	10·9
	15·2	8·8	3·5	0·7
Gunupur	205·2	105·4	36·1	10·7
	11·7	6·0	2·1	0·6
Rayagada	199·1	110·5	35·8	5·8
	12·3	6·2	1·8	0·5
Bissamcuttack	213·1	90·7	27·9	7·6
	12·0	5·4	1·7	0·5
KORAPUT DISTRICT	262·1	116·5	35·8	7·6
	13·7	6·1	2·1	0·5

I—*concld.*

of Rainfall

Annual	Highest annual rainfall as per cent of normal and year*	Lowest annual rainfall as per cent of normal and year*	Heaviest rainfall in 24 hours † Amount (mm.)	Date
15	16	17	18	19
1,940·2 89·5	144 (1914)	61 (1901)	327·1	1910 August 3
1,658·7 79·7	142 (1936)	49 (1935)	269·5	1931 August 15
1,671·9 82·6	136 (1917)	70 (1901)	306·3	1907 June 17
1,618·5 88·1	155 (1914)	66 (1923)	336·5	1914 June 25
1,528·3 85·8	150 (1914)	50 (1923)	248·9	1911 September 24
1,600·6 91·3	133 (1914)	64 (1908)	546·1	1931 October 14
1,213·1 71·5	133 (1917)	66 (1907)	148·1	1940 May 22
1,164·2 71·5	137 (1917)	67 (1935)	167·6	1927 June 17
1,300·2 75·0	135 (1919)	59 (1920)	191·0	1914 May 16
1,521·8 81·7	129 (1914)	69 (1920)	..	..

*Based on all available data up to 1948

†Years given in brackets

TABLE II

Frequency of Annual Rainfall in the District

(Data 1901—1959*)

Range in mm.		Number of years
901—1000	..	1
1001—1100	.	2
1101—1200	.	2
1201—1300		1
1301—1400	.	5
1401—1500	.	9
1501—1600	..	9
1601—1700	..	10
1701—1800	..	3
1801—1900	..	4
1901—2000	..	2

*Rainfall data not available for two years

TABLE III

Normals of Temperature and Relative Humidity

Month	Mean daily maximum temperature °C	Mean daily minimum temperature °C	Highest maximum ever recorded °C	Lowest minimum ever recorded °C	Relative Humidity 08-30 Per cent	Relative Humidity 17-30* Per cent
January ..	25·3	11·9	29·4 (1958 Jan. 29)	6·1 (1956 Jan.18)	69	43
February ..	28·2	14·1	31·7 (1953 Feb. 27)	6·7 (1956 Feb. 8)	62	35
March ..	31·6	17·7	36·1 (1953 Mar. 27)	10·6 (1952 Mar. 4)	63	41
April ..	33·3	20·6	37·2 (1956 Apr. 27)	15·0 (1956 Apr. 23)	66	48
May ..	34·0	22·6	38·9 (1956 May 10)	17·2 (1955 May 7)	63	47
June ..	30·6	22·4	40·0 (1953 Jun. 12)	17·8 (1955 Jun. 30)	76	66
July ..	25·6	20·3	31·1 (1952 Jul. 12)	16·1 (1957 Jul. 7)	90	85
August ..	25·4	20·1	30·6 (1958 Aug. 10)	15·6 (1957 Aug. 27)	91	87
September..	26·2	19·9	29·4 (1955 Sept. 27)	16·7 (1957 Sept. 2)	89	84
October ..	26·0	18·2	30·6 (1957 Oct. 16)	10·6 (1954 Oct. 30)	82	74
November..	24·9	13·3	28·9 (1957 Nov. 16)	8·3 (1955 Nov. 14)	74	58
December..	24·2	11·2	27·8 (1957 Dec. 17)	5·0 (1955 Dec. 28)	74	50
ANNUAL ..	27·9	17·7	.. ..	.. ..	75	60

* Hours I. S. T.

TABLE IV

Special Weather Phenomena

Mean No. of days with	January	February	March	April	May	June	July	August	September	October	November	December	Annual
1	2	3	4	5	6	7	8	9	10	11	12	13	14
Thunder ..	0	0	0	0	0	0	0	0	0	0	0	0	0
Hail ..	0	0	0·1	0	0	0	0	0	0	0	0	0	0·1
Dust Storm .	0	0	0·1	0	0	0	0	0	0	0	0	0	0·1
Squall ..	0	0	0	0	0	0	0	0	0	0	0	0	0
Fog ..	0	0	0	0	0	0	0·3	0·3	0	0·9	1·9	0	3·4

CHAPTER II

HISTORY

16. Pre and proto history

The peculiar geographical setting has to a large extent made this region isolated from the plain coastal districts of Orissa. For this it has up till now preserved many of its much varied and prolific *wild fauna and flora.* Moreover due to this comparative isolation, its present aboriginal inhabitants have not undergone a radical change in their contact with the modern civilization. Almost all the aboriginal inhabitants, who constitute the bulk of the population of the district, speaking either the Austric or the Dravidian tongue, live in a sort of Stone Age economy. Specially the Marias, the Gadabas and the Bondas are the people who are little affected by such culture-contacts. They still practise the primitive axe and hoe cultivation, pottery and basket-making, spinning and weaving and erecting funerary and religious memorial-menhirs.

Excepting the living megalithic ritual of these people nothing is known which can throw light on the pre-history of this region. Haimendorf* gives a somewhat detailed picture of these megaliths now erected by the Gadabas, the Bondas, the Parengas and the Ronas of this district and compares them with those of Bastar and Assam. His observations and arguments, though slightly back-dated, still hold good in the absence of new data coming from this area.

The prominent among the various types of megalithic monuments erected by these tribes are the stone circles which are known as '*Soder*' by the Gadabas, the Parengas and the Ronas and '*Sindiber*' by the Bondas. The difference between a *Soder* and a *Sindiber* is that the former is erected in memory of the dead, whereas the latter is considered to be the seat of some deity like the *Bursung*, the Earth Goddess. These circles are built up by irregular collection of stone slabs and upright menhirs and used as general sitting places for the villagers. Only on two occasions the Gadabas add stones to their *Soder*, i.e., the Memorial Feast (*Gota Mela*) and the Crab Festival (*Ongon Gota*), whereas the Bondas add stones to their *Sindiber* (horse-shoe shaped) in the *Gowursung Ceremony* in the month of *Deali* (October-November) and *Gia Feast* in the month of *Choit* (March-April). These ceremonies of the Gadabas and the Bondas are quite different from each other in their rituals, beliefs and contents.

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*Furor Haimendorf, Christoph Von. ' Megalithic Ritual among the Gadabas and Bondos of Orissa ' *JPRASB* Vol. IX, 1943, pp. 149—178.

Though the Gadabas have a common *Soder* for the whole village, the Parengas in addition to it have built up a few private ones in front of individual houses. Opposite to a *Soder* of the Ronas, on the other side of the road, sometimes one finds low stone seats together with small menhirs

A Bonda village sometimes contains five to six common *Sindibers*. But in very rare cases a private *Sindiber* is built. In general a *Sindiber*, private or public, contains very few menhirs.

The other type of megalithic monuments erected by the Bondas is the rubble stone walls, five to six feet in height. They are erected on the path linking two villages with gateways flanked with upright stones to let the path through They are generally found on the saddles where the path traverses a ridge and are always sorrounded by the forests. They contain quite a few menhirs and are known as *'rununghor'*. It is believed that they have existed since the beginning of the world as the seats of the deities. Many of them are associated with *Bunumpa*, a branch eating deity. There are also menhirs and flat stones erected by the Bondas near the springs because a spring is always regarded as the seat of a deity

Apart from these religious megaliths of the Bondas there are a few dolmens which are erected to preserve the memory of the dead. Outside the village and by the side of a road these dolmens are found consisting of a table-stone supported by two or three smaller stones. They are generally erected by wealthy men in honour of a deceased relative.

On the whole the megalithic practice of the district is based on two main principles, viz, (1) preserving the memory of the dead, and (2) offering a seat for some deity. But no megalith is used as a grave or a burial of the dead as those found in the peninsular and western India, Middle East, northern and western Europe, and the Mediterranean regions with characteristic port-holes and other typical objects peculiar to this culture

The origin of primitive culture of the aboriginal inhabitants of this district, which is definitely pre-historic, is still not clearly known due to lack of scientific investigation. Unlike many other districts of Orissa, our knowledge regarding the pre-history of this district is very limited. But the neighbouring areas have yielded evidences of Early Man. At Chitrakot waterfalls on the river Indravati in the Bastar district of Madhya Pradesh, evidence of a flourishing microlithic industry of the Late Stone Age Culture has been discovered*. This place is hardly forty miles to the west of the Bastar-Koraput border. Kunavarman on the confluence of the Savari and the Godavari rivers in

* Krishnaswami, V D. 'Pre-historic Bastar' *Proc. Ind. Sc Cong.*, 1954, Lucknow, Part III, Abstracts, p 41.

the East Godavari district of Andhra Pradesh has yielded shouldered celt of Burmese type.* In the same district on the banks of the river Godavari numerous microlithic and megalithic sites have been found by Cammiade†.

Taking these discoveries in the neighbourhood into account one can very well expect to find the same type of pre and proto historic cultural sequence in the district. This hypothesis gains strength when we find here the foundation of the living megalithic culture of the neolithic times.

17. Archaeology

(*i*) No archaeological survey has been made in this district and the antiquities so far available are rather very few. Some images of Jaina Tirthankaras found in the neighbourhood of Nandapur, the old capital of the estate of Jeypore, and at Bhairabasingpur in Jeypore tahsil indicate the prevalence of Jainism in this region during medieval period. In Nandapur, there are ruins of the temples of Mahakaleswara, Vaitala Bhairava and of Goddess Durga belonging to the same period. The Siva temple at Papadahandi, a village in Nowrangpur subdivision, exhibits elaborate carvings and in consideration of temple building art may be assigned to late medieval period. Ruins of forts probably of the 18th century A. D. are seen at Narayanpatna and Papadahandi. These were built of mud and laterite slabs and encircled by narrow ditches.

Important antiquities of this district have been described in details in appropriate places in Chapter XIX.

(*ii*) **Coins**

In the 5th century A. D. the Nalas established a strong kingdom in the Bastar-Koraput region. Their capital Pushkari was located near Podagada in the present Koraput district. Their kingdom was contiguous to the ex-State area of Bastar in Madhya Pradesh, where, in 1939 a hoard of 32 gold coins, belonging to the kings, Varaharaja, Sri Arthapati raja and Bhavadatta-Varman was discovered‡. These are single-die coins, containing Nala-legends on them. The larger sized coins measure from 20 to 21 mm. in diameter and weigh from 19 to 24·6 grams. The smaller coins are about 15 mm. in diameter and 7·5 grams in weight.

The scripts of the legends are popularly known as the 'box-headed' type, used between the 5th and 7th centuries A. D., in South Kosala and Kalinga. This type of character is generally found in the inscriptions of the Vakataka king Pravarasena II, the Sarabhapuriyas, the Pandus of Kosala and the Gangas of Kalinga.

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*Cammiade, L. A. 'Pigmy Implements of the Lower Godavari' *Man in India*, 1924, Vol. IV, pp. 83—105.

†*Ibid*

‡Journal of Numismatics Society of India, 1489, No. I, p. 20 ff.

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In May 1957 a hoard of gold coins numbering 28 was discovered from the reserved forest of Kodinga P. S. limits of Koraput district*. This hoard of coins belongs to the Naga kings of Chakrakota. From history of Chakrakota, it is learnt that originally the place was under the Nalas, and subsequently went to the possession of the Nagas, who ruled there from about the 11th century. This hoard of gold coins has opened a new field of research so far as the history of the Nagas is concerned. These coins are thin disc-like ornaments and concavely shaped, containing the name of the issuer and the emblem at the centre. The names of Prapaganda-Bhairava, Sri Rajabhushana and Sri Ranabhushana are inscribed on them. The scripts used on these coins belong to the southern type of characters of the 12th century A. D. Similar type is used in the inscriptions of the Kakatiyas and the Chalukyas, and similar gold coins were also issued by the Cholas from the 10th century onwards.

After the fall of the Naga kings, we have no information regarding the issue of further gold coins by them. As such, it may be concluded that the suzerainty, which they had in the 12th centruy A. D., was not retained after Somesvaradeva *alias* Prapaganda-Bhairava of the Koraput hoard.

(*iii*) **Inscriptions**

INSCRIPTIONS OF NALA DYNASTY

1. Kesaribeda plates of Arthapati (*Ep. Ind.*, Vol XXVII, pp. 12--16)

These plates were secured in 1944 from the village Kesaribeda of Umarkot thana of the Koraput district. Palaeographically they belong to the Gupta period. The donor of the plates belongs to the Nala dynasty.

2. Rithapur plates of Bhavattavarman (*Ep. Ind.*, Vol. XIX, pp. 100 -104).

Although these plates were discovered in the Amaravati district of Madhya Pradesh, their donor belonged to the Nala dynasty, which ruled over Koraput. Palaeographically the record may be assigned to the 5th century A. D.

3. Podagada Stone Inscription of Skanda Varman, son of Bhavadatta.

It was discovered in 1922 in the Umarkot police-station of the Koraput district and noticed in the *Madras Epigraphic Report* for the year 1921-22, p. 95.

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* Orissa Historical Research Journal, Vol. VIII, 1959, No. 1, pp. 75—82

INSCRIPTIONS OF THE CHINDAKA NAGAS

Almost all the inscriptions of the Chindaka Nagas have been found in the Bastar region of Madhya Pradesh. For these inscriptions, *vide* Hiralal's "*Inscriptions of C. P. and Berar*".

INSCRIPTIONS OF THE MATSYA FAMILY

1. For inscriptions of this family, see *K H R J*, Vol. II, pp. 97—102.

2. Dribbida Copperplate grant
(*Ep. Ind.*, Vol. V, No. 14, pp. 106—112)

The donor is named Arjuna, Bhupa, son of Jayanta and Singamamba. He made an Agraharam of the village Dribbida renaming it Jayanta Narayanapuram.

Date : Saka 1191, Vaisakha Akshayatritiya, Saturday, A. D. 1269, April 6, Saturday.

LATER INSCRIPTIONS

1. Kechala Copperplate of Raghunath Krishna (24th September 1698, A. D.)

Kechala is situated in Nandapur thana at a distance of 6 miles from the Bagara fall. See *JAHRS*, Vol. VI, p. 1.

2. The Copperplate grant of the Golconda Sultan in favour of Viravikrama (1664 A. D.). Vide *Nandapur*, p. 144.

3. Madras Museum Plate of Shri Ramachandra Deo. Vide *JAHRS*, Vol. III, 1928, p. 1.

The donor of the grant was the ruler of Nandapur. The language of the grant is Oriya. It is dated in Saka 1723.

4. Plate of Ramachandra Deo. *JBORS*, Vol. IV

5. Plate of Ramachandra Deo (*Ibid*, Vol. II)

6. Gunupur plate of Nrusimha Deva

It is dated S. S. 1747, i.e. 1825 A. D. The language of the grant is Oriya. The donor was a younger brother of Ramachandra Deo. Vide *Utkala Sahitya*, Vol. No. VIII, pp. 303-304.

18. Early history

The territory comprising the modern district of Koraput with its hills and impenetrable fastnesses was a part of the ancient Atavika land referred to in the Special Rock Edicts of Asoka. From these Edicts it is known that the Atavika people were a great source of strength

of Kalinga in the third century B. C. Asoka occupied Kalinga in 261 B. C., but the land of the Atavikas which could not be conquered remained outside his empire. The emperor in his Special Rock Edict, No. 2, clearly referred to the Atavika people as his unconquered neighbours. The fierce and war-like people of that territory were a constant source of anxiety for him and he was trying his best to appease them and make them his allies. He eschewed the idea of subduing them by his military prowess and initiated a sublime idea of conquering the hearts of these people by paternalism flavoured with love. Very little is known about the history of this region after Asoka till the rise of the Mahameghavahana dynasty in the first century B. C. when Kalinga regained her political predominance. Under Kharavela, the third ruler of this dynasty, Kalinga became one of the strongest power in India and the Atavika land comprised an important part of her growing empire. This territory appears to have been referred to as the 'invincible Vidyadhara region' in the Hathigumpha Inscription of Kharavela. This inscription reveals that Kharavela in his fourth regnal year pulled the resources of the invincible Vidyadhara territory that had been the military recruiting ground for the former kings of Kalinga and marched to the west to subdue the Rathikas and Bhojakas. From this record it becomes clear that the forest-clad territory lying to the west of Kalinga formed a great source of strength for that kingdom in ancient times. Nothing more, however, is known about the history of this territory during the pre-Christian centuries.

19. The Satavahanas

The Nasik Inscription* of Vasisthiputra Pulumavi dated in his 19th regnal year (Cir. 149 A. D.) indicates that this region formed a part of the extensive empire of Gautamiputra Satakarni (Cir. 106—130 A. D.) which extended from the Western Ghats (Sahyadri) to the Eastern Ghats (Mahendragiri) Gautamiputra Satakarni was succeeded by Vasisthiputra Pulumavi (Cir. 130—159 A. D.) who maintained the integrity of the empire but after him it rapidly began to decline. The next great king of this dynasty was Sri Yajna Satakarni who flourished from Cir. 174 to 202 A. D. but it is not known whether the easternmost region including Koraput formed part of his empire†.

20. The Ikshvakus

In the third century A. D. the supremacy of the Andhra Satavahanas was supplanted by that of the Ikshvakus but the Ikshvaku dominion was not as extensive as the Satavahana empire. The epigraphical records of the Ikshvakus are found in the Eastern Deccan whereas the Satavahana inscriptions are found both in the Eastern and Western Deccan. Evidently the Ikshvaku dominion comprised the eastern

*Ep. Ind. VIII, p. 67, ff. No. 2

† For Chronology of the Satavahana Kings, vide D. C. Sirkar, Successors of the Satavahanas, pp. 161—164

part of the Satavahana empire and Sri B. V. Krishna Rao is of opinion that it extended over Andhradesa, Kalinga and Kosala and from the banks of Penna or Pinakini on the south to the foot of the Mekala range on the north*. The inscriptions as well as the Puranas testify to the fact that Sri Santamula, the founder of the Ikshvaku power, acquired great wealth and won extensive territories by Digvijaya, after which he performed several Vedic sacrifices including a horse-sacrifice. His son and successor, Mathariputra Sri Virapurushadatta was by far the greatest monarch of this dynasty and under his rule the Ikshvaku suzerainty embraced the whole of the Eastern Deccan. Thus Koraput region passed from the hands of the Satavahanas to those of the Ikshvakus in the third century A. D.

21. The Vakatakas

By the middle of the third century A. D. the Vakatakas came to prominence in North Deccan and Vindhyasakti, the founder of the dynasty, succeeded in extending his kingdom from Malaya to Vidarbha. Pravarasena I, the son and successor of Vindhyasakti, widely extended his patrimony in all directions, after which he performed four horse-sacrifices signifying probably his successful campaigns in four quarters. His conquest of eastern and north-eastern region very likely brought Bastar-Koraput area to the Vakataka dominion. The great achievements of Pravarasena justify his proud title of 'Samrat' which he assumed after performing a Vajapeya sacrifice. None of the successors of Pravarasena claimed this ancestral title although they ruled over quite extensive territories probably because none of them performed this significant Vedic sacrifice. Pravarasena I was succeeded by his son, Rudrasena I who according to scholars was the same as Rudradeva of Allahabad Pillar Inscription who was killed by Samudragupta. Dr. A. S. Altekar, however, dismisses this supposition and argues that Samudragupta did not overthrow Rudrasena and that his conquests did not materially affect the Vakataka interests†.

But the Koraput region was not under the rule of the Vakatakas at the time of Samudragupta's campaign in Cir. 350 A. D. This region forming part of the Mahakantara territory was then under a king named Vyaghraraja whom Samudragupta claims to have defeated. The territory of Mahakantara is very likely the same as the land of Mahavana referred to in one Nagarjunikonda Inscription and it comprised the modern Koraput and Kalahandi tracts. The Koraput region did not probably form a part of the Gupta empire. None of the Gupta kings after Samudragupta are known to have made a military venture towards south and south-west and Gupta influence in the Deccan was more of cultural than of political importance. Matrimonial relations

* Early Dynasties of Andhradesa (1942), p. 53

† New History of the Indian People—The Gupta-Vakataka Age, p. 105

of the Gupta monarchs with the Vakataka ruling family of Berar region and with the Kadambas of Banavasi ; the use of the Gupta era in the official records of some kings like Bhimasena of South Kosala, Prithivi Vigraha of Kalinga, Madhava Varman of Kongoda and Sambhuyasas of Toshali ; the discovery of the coin of king Mahendraditya in South Kosala, as well as that of the Satara Gupta coin hoards are some of the important vestiges to point out the cultural contact of the Gupta power with south and south-eastern India. The political influence of the Gupta kings over this region was short-lived but their cultural influence could endure for a long time. The emergence of Saivism and Vaishnavism in the inaccessible region of Koraput may be attributed to the influence and inspiration of the Gupta-Vakataka culture.

22. The Nalas

In the 4th-5th century A. D. the Nalas rose to prominence with their headquarters at Pushkari in the modern Umarkot tahsil of Koraput district. We know about the Nalas directly from four of their inscriptions, two inscribed on copper plates and the other two on stones. The copperplate inscriptions are the Rithapur plates of king Bhavadatta Varman and the Kesaribeda plates of king Arthapati, and the two stone inscriptions are Podagada Inscription of Skandavarman, son of Bhavadatta Varman and the Rajim Inscription of Vilasatunga. We have also obtained 32 gold coins issued by Varaharaja, Sri Arthapati Raja and Bhavadatta Varman. Short discussions on the inscriptions and coins of the Nala kings have already been given above. Sri S. N. Rajguru draws our attention to seal No. 25 found from the excavation of Vita, belonging to a king named Brishadhwaja whose appallation resembles that of the Nala king*. Sri Rajguru is inclined to take Brishadhwaja as one of the early Nala kings and the Vita seal has been attributed by Sir John Marshall to the 3rd or 4th century A. D.†

The Nala kings claimed descent from the famous king Nala of the Nishadas described in the epics. It is supposed that Narwar, a variant of Nalapura, situated on the right bank of the Kalasindhu, 40 miles to the south-west of Gwalior, was the capital of the king Nala. Nothing definite, however, can be said about it and we may say that the earliest known historical king of this dynasty whose name is recorded as Brishadhwaja flourished in Central India in Cir. fourth century A. D. The power of the early Nala kings increased rapidly and by the time of king Varaharaja in early fifth century A. D. the political supremacy of the Nalas extended over Bastar-Koraput territories. The Edenga hoard of gold coins issued by king Varaharaja clearly testifies to the fact that the Nalas were a mighty and prosperous power in the fifth century A. D.

*Inscriptions of Orissa, Vol. I, Part II, p. 109
†Archaeological Survey Report, 1911-12, p. 51

ruling over north-eastern part of the Deccan. The rise of the Nalas was a great challenge against the prestige and power of the Vakataka monarchs and a clash between these two powers became inevitable. It has already been pointed out that the Vakatakas held sway over the Bastar-Koraput region at the time of Pravarasena I, but after him their political influence declined for sometime over that region. The Vakatakas had toface formidable challenge of the Nala powers from the time of Pravarasena II who attempted to recapture the lost territories. Under Narendrasena, the son and successor of Pravarasena II, the Vakatakas suffered serious reverses at the hands of the Nalas. The Nala king Bhavadatta Varman who consolidated his power in Bastar-Koraput region, invaded the Vakataka dominion and penetrated as far as Nandivardhana which was one of the headquarters of the Vakatakas. Narendrasena admitted defeat and was forced to surrender a part of his territory to the victor who is known to have granted a village in Yeotmal in the heart of the Vakataka dominion. After his victory, Bhavadatta Varman is known to have proceeded up to Prayaga where he took his sacred bath at the confluence of the Ganga and the Jamuna and granted lands to the Brahmins*. It is not known whether Prayaga was included in the empire of Bhavadatta Varman, but there is no doubt that the Nala empire extended far and wide and embraced a considerable portion of the Deccan and Northern India during his time.

Bhavadatta Varman was succeeded by his son Arthapati Bhattaraka who continued the struggle with the Vakataka power, but was subsequently defeated and killed by Pravarasena II, the successor of Narendrasena. The temporary eclipse of the Nala power has been referred to in the Podagada stone inscription of Koraput district, wherefrom it is known that the lost glory and prestige of the Nala dynasty were retrieved by Skanda Varman, the brother of Arthapati. Skanda Varman must have defeated the Vakataka power to regain his independence and he rehabilitated the city of Pushkari which had been destroyed during the war with the Vakatakas. The rising power of the Nalas under Skanda Varman was, however, short-lived and soon after him they were completely defeated and crushed by Chalukya Kirtivarman, who was said to be 'a night of death' to Nalas†. After this serious reverse they apparently shifted to South Kosala and ruled there for sometime. The Rajivalochan Temple Inscription at Rajim‡ preserves the names of three generations of Nala kings : Prithviraja, Viruparaja and Vilasatunga. But nothing much is known about them at present. The Nalas, however, were not completely ousted from the Bastar-Koraput regions and a copperplate grant discovered from the village Pandiyapathara near

*Ep. Ind. XIX, pp. 100—104
†Ep. Ind. VI, p. 1
‡Ep. Ind. XXVI, pp. 49 –58

Aska reveals that even as late as the 10th century A. D. one Nala king named Bhimasena was ruling over the territory known as Khindira-sringamandala comprising parts of modern Ganjam and Koraput districts*.

23. The Matharas

Contemporaneous with the early Nalas of Pushkari the Matharas ruled over the eastern coast of modern Orissa and Andhra Pradesh and their territory comprised for sometime parts of Koraput district. The earliest known Mathara king was Visakha Varman who started his rule about the middle of the fourth century A. D. from Sripura identified with modern Batia Sripura near Parlakimedi in Ganjam district†. The territory considerably extended under the next ruler Uma Varman who assumed the title of 'Lord of Kalinga' and made Simhapura—the modern Singupuram in Srikakulam district—his political headquarters. The next ruler was Sankara Varman about whom we do not know much. The records of the family make only passing reference to him and call him as "one who increases the glory of the Mathara family". His son and successor Maharaj Sakti Varman was by far the greatest among the Mathara rulers and he extended his political suzerainty from the Mahanadi in the north to the Krishna in the south‡. The valleys of the Vamsadhara, Nagavali and Jhanjhavati very likely formed parts of his far flung empire the headquarters of which then shifted from Simhapura to Pishtapura. The son of Sakti Varman was Ananta Sakti Varman during whose rule the extent of Mathara territory suffered some set-back because of the rise of the Vishnukundin power in the south and the headquarters had to be retransferred from Pishtapura to Simhapura. The next two rulers Chanda Varman and Prabhanjana Varman followed mild and peaceful policy and although they failed to regain the Pishtapura region their sway over parts of modern Koraput tract seems to have continued as revealed by the epithet 'Sakala-Kalingadhipati'. The last ruler of the family, so far known to us, was Nanda Prabhanjana Varman who was overpowered by the Eastern Gangas about 498 A. D.

24. The Eastern Gangas

By the end of the fifth century A. D. the Eastern Gangas appeared in south-eastern part of modern Koraput district and started there a small principality which was named after the traditional name of Trikalinga**. Their rule commenced from Cir. 498 A. D. which is taken to be the initial date of the Ganga era.

* *OHRJ* VI, p.p. 97-102

† *JBORS* XIV, pp. 282-84

‡ *Ep. Ind.* XXX, p.p. 112-18

** For Trikalinga, *vide OHRJ*, Vol I, No. 1, p. 73 f.

The earliest king of this dynasty in Trikalinga was Indra Varman I. whose copperplate grant discovered at Jirjingi near Tekkali in the Ganjam district was issued on the 21st day of Vaisakha in the year 39, i.e., 537 A. D.[1] The Godavari grant of Raja Prithvimula indicates that Adhiraja Indra, who is identified with Indra Varman I, organised a mighty confederacy and defeated Indra Bhattaraka, the Vishnukundin king of Vengi. The next king after Indra Varman I of Trikalinga so far known to us was Samanta Varman whose Ponnutur grant was issued in the year 64, i.e., 562 A. D.[2] The grant was issued from Saumyavana which was described as an abode of the Goddess Jayasree. It recorded the gift of the village Pratisthapura in the Vishaya (district) of Daghapanchali on the occasion of Uttarayana. King Samanta Varman was succeeded by Hasti Varman *alias* Rajasimha and Ranabhita. The Narsimhapalli charter[3] issued in the year 79 (i.e., 577 A. D.) and the Urlam charter[4] dated in the year 80 (i.e., 578 A. D.) reveal that Hasti Varman acquired sovereignty over Sakala-Kalinga by wielding the quivering edge of his own sword. He transferred his capital from Dantapura to Kalinga-nagara (modern Mukhalingam) which according to his charters was 'comfortable in all seasons'. He was succeeded by Indra Varman II who is known to us by three of his Copperplate Charters—Achyutapuram[5], Santabommali and Parlakimedi[6]. Like his predecessor, Indra Varman declared himself as the Lord of Sakala-Kalinga, and assumed the title of Rajasimha. In the chronology of the early Eastern Ganga kings of Kalinga, there is a hiatus between the Urajam plates[7] of Indra Varman II dated in the year 97 (595 A. D.) and the Chicacole plates of Indra Varman III dated in the year 128 (i.e., 626 A. D.)[8]. This was the period when the Eastern Chalukyas of Badami extended their suzerainty almost in the whole of the Deccan. Pulakesin II, the son of Kirti Varman and the nephew of the hero Mangalesa, came to the throne in 609 A.D. and at once began his career of expansion. His North-Indian contemporary Harshavardhana was also then bidding for a career of conquest, and several states at the fringe of the Deccan and North India began to toss in between these two imperial powers. When Harshavardhana conquered the Odra country and thundered at the gates of Kongoda (modern Ganjam district) Pulakesin lost no time to engulf the whole of Kalinga and also Kosala and thus the political power of the rising Eastern Gangas was eclipsed for a time. Indra Varman III, however, succeeded in maintaining his authority as a feudatory over Kalinga although he lost

[1] *OHRJ*, Vol. VI, No. 4, pp. 251—54
[2] *Ep. Ind.* XXVII, p. 216 f., *JAHS* XII, pp. 94-95
[3] *Ep. Ind.* XXIII, pp. 62—67
[4] *Ep. Ind.* XVII, p. 332 f.
[5] *Ep. Ind.* XXV, p. 128
[6] *Ep. Ind.* XXV, pp. 194—98
[7] *Ind. Arch.*, 1953-54, p. 13
[8] *Ind. Ant.* XIII, p. 120 f,

his hold over the Trikalinga territory. The city of Dantapura which was once the metropolis of Trikalinga during the time of Indra Varman I, was included in the kingdom of Indra Varman III. It was from this city that the king granted the Purle charter in the year 137 (635 A. D.) to Brahmin Bhavadatta of Kausika-gotra who hailed from Trikalinga, donating the village Bhukkukura in the Kuruka Rashtra on the occasion of the full-moon day of the month of Kartika*.

The history of Trikalinga territory after Pulakesin II remains in obscurity for about two centuries. Neither the Eastern Ganga's nor the Eastern Chalukyas seem to have exercised undisputed sovereignty over this region during this period. The Chalukyas continued to maintain their sway over Vengi region and the Masulipatam plates of Amma I (Cir. 918 to 925 A. D.) reveals that the forest-clad Trikalinga was an adjoining territory to Vengimandalam†. On the other hand, no king of Eastern Ganga dynasty of Kalinga assumed the title of Trikalingadhipati or Sakala-Kalingadhipati till the time of Vajrahasta V, who ascended the throne in 1038 A. D.

25. The Somavamsis

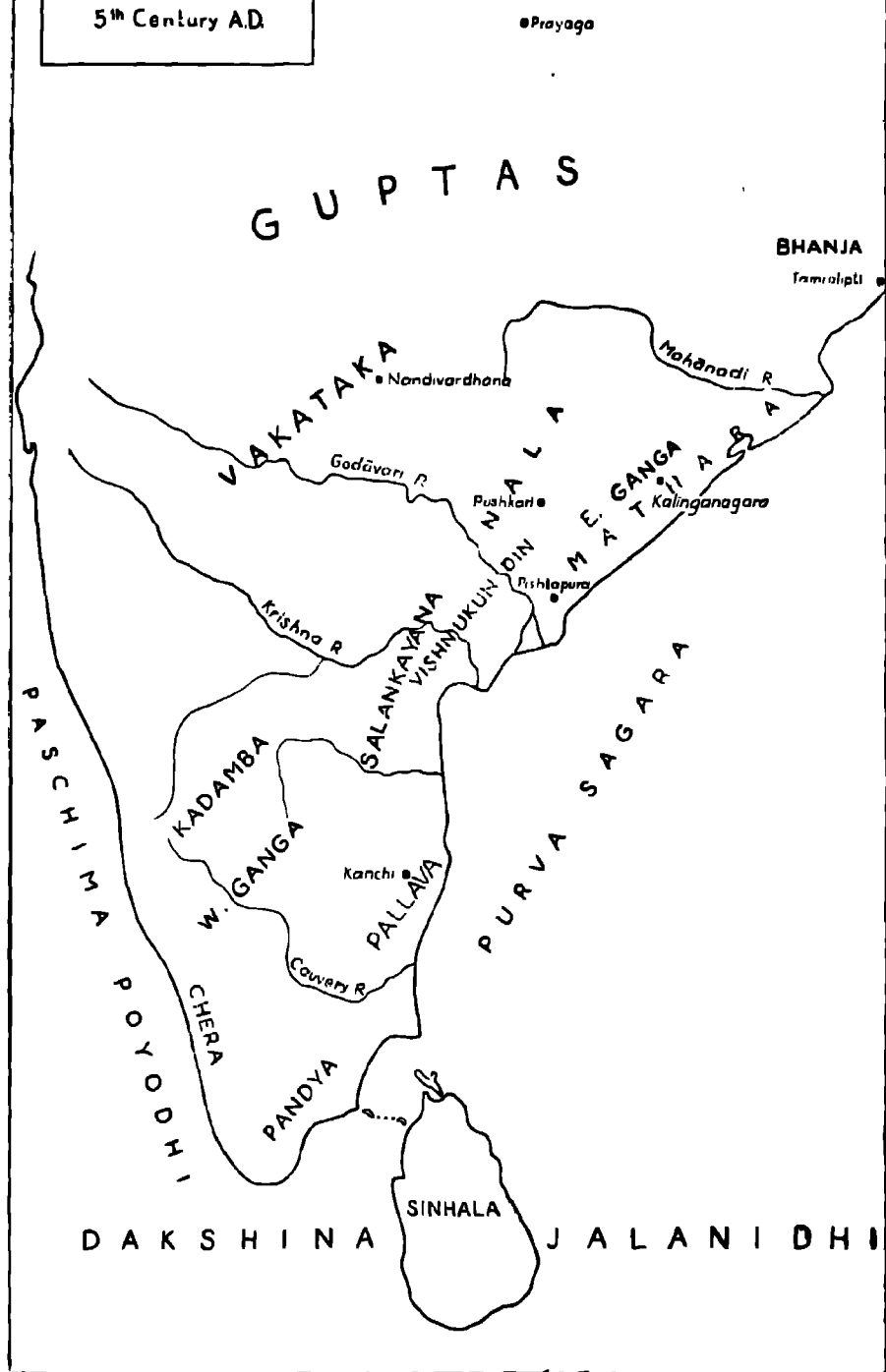
Trikalinga, however, came into prominence with the rise of the Somavamsis in South Kosala. Mahabhavagupta Janamejaya I who consolidated the powers of the Somavamsis in Sambalpur-Sonepur regions by middle of the 9th century A. D. extended authority over this territory and declared himself as Trikalingadhipati. The Somavamsi kings who followed him assumed this epithet till the time of Mahabhavagupta Udyotakesari who has been assigned to the end of the 10th and the beginning of the 11th century A. D.

Udyotakesari is probably the last king of the dynasty to have suzerainty over the Trikalinga region. The kings who followed him were Janamejaya II, Puranjaya and Karnadeva who were too weak to maintain the integrity of the Somavamsi empire. In about 1023 A. D. the famous Chola king Rajendra Chola occupied the Bastar-Koraput region then known as Chakrakota after which he also conquered Kosala and Odra territories. His victory appears to be short-lived and after the withdrawal of his conquering arms, the Trikalinga region was claimed by the Ganga king Vajrahasta V, who revived the early family title of Trikalingadhipati. All the Ganga kings who followed Vajrahasta V are known to have borne the title of Trikalingadhipati till the time of Narasimhadeva II who ruled from 1278 to 1305 A. D.

26. The Later Gangas and the Kalachuris

At the outset, there was a great political rivalry between the Gangas of Kalinga and the Kalachuris of Ratnapur and Dahala, and the Kalachuris of Dahala persistently claimed the title of Trikalingadhipati as a challenge

* *Ep. Ind* XVIII, p. 308

† *Ep. Ind* XXIII, p. 69

to the authority of the Gangas over that region. The Ganga king Vajrahasta V attempted reconciliation with the Kalachuris and married Vijaya Mahadevi, a Kalachuri princess. His grandson Chodaganga Deva occupied Utkala defeating the last Somavamsi king in about 1112 A.D. Jajalladeva I of Ratnapur occupied South Kosala defeating the king Bhujabala of Suvarnapura sometime before 1114 A. D. The Kalachuris then speedily extended their political power over Kimedi, Lanjika and Andhra regions, at which Chodaganga lost no time to get possession of the whole of Vengi about 1118 A. D. The Trikalinga territory thus became the bone of contention between these two powers and when Ratnadeva II succeeded Jajalladeva there took place a war between him and Chodaganga Deva in which the latter suffered some serious reverses*. After Chodaganga, his successor Jateswara Kamarnava continued the war with his contemporary Kalachuri king Prithvideva II and the latter has been credited with victory over the Ganga king in the Kharod Inscription of 1181 A. D. The Ganga-Kalachuri war, however, was a long-drawn one and the issue between them remained unsettled till the time of the Ganga king Anangabhima Deva III, who ascended the throne in his newly built Varanasi-Kataka (modern Cuttack) in 1211 A. D. The Chateswara Inscription† reveals that Vishnu, the General of Anangabhima, crushingly defeated the king of Tummana, the Kalachuri king of Ratnapur, while fighting on the banks of the Bhima at the skirts of the Vindhya hills and on the seashore. This defeat enabled the Gangas to exercise undisputed authority over the Trikalinga regions and it also enabled them to annex South Kosala to their empire.

27. The Chindaka Nagas

During the interregnum of the Ganga-Kalachuri contest for supremacy the Bastar-Koraput region underwent important political changes. The Naga dynasty had already established its rule in this region as early as the Saka year 945 corresponding to 1023 A. D.‡ The earliest known Naga king named Nripati Bhushana is believed to have entered into this territory in the train of Rajendra Chola's campaign. It is not quite clear as to whether the Nagas after Rajendra Chola owed allegiance to the Chalukya emperor Somesvara I Ahavamalla (1042—1063 A. D.). It appears, however, that they enjoyed some independent status owing to mutual rivalry and jealousy of the contemporary imperial powers for occupation of the Trikalinga territory.

The Nagas belonged to Kasyapa-gotra and they called themselves Chindakas, probably because they hailed from Sindavadi country comprising parts of modern Mysore and Madras States. They not only had for their crest the figure of the tigress with a cub, but also had the

*_Ind. Ant._ XII, p. 82

†_JASB_ (Old Series), Vol. IXVII, 1898, Part I, pp. 322—326

‡Hiralal, _Inscriptions of C. P. and Berar_, p. 166

snake banner (Phani Pataka) as a symbol of royalty. The Sindas of Bagalkot, Yelburga in the Mysore region and the Chindakas of Bastar-Koraput region belong quite likely to the same stock.

The fragmentary Errakote Inscription dated in the Saka year 945 (1023 A. D.)[1] refers to the Naga king Nripati Bhushana who has been taken to be the earliest king of the Chindaka Nagas in Chakrakota roughly comprising the Bastar-Koraput area. He was succeeded by king Jagadeka Bhushana *alias* Dharavarsha who is referred to in the Barsur Inscription of 1060 A. D.[2] The Telugu Chodas, who had entered into Bastar-Koraput region along with the military expedition of the famous Vikramaditya VI sometime before 1063 A. D. (the date of the death of Somesvara I, Ahavamalla the father of Vikramaditya VI), settled in that region as the feudatories of the Chindaka Nagas and became a source of strength for them. The Telugu Choda chief Mahamandaleswara Chandraditya Maharaja, the lord of Ammagama, was a feudatory of Chindaka Naga king Dharavarsha Jagadeka Bhushana. When Maharaja Chandraditya consecrated the temple of God Chandradityeswara constructed by him on the bank of the tank named Chandraditya Samudra excavated by him in the city of Barsur in 1060 A. D. his overlord Jagadeka Bhushana personally attended the ceremony and allowed the sale of two villages for the maintenance of the temple[3].

Jagadeka Bhushana was not in good terms with the Bhanjas of Khinali then comprising the parts of modern Ganjam and Baudh-Khondmals districts and he appears to have been defeated by the Bhanja king Yasobhanja who in his Antarigam charter calls himself 'Jagadekamalla Vijayi', the vanquisher of Jagadeka Malla[4]. This Jagadeka Malla has been identified by Prof. R. D. Banerji[5] with the Mehara chief Jaga Malla, the feudatory of the Chalukya king Bhima I of Gujerat of Vikram Sambat 1264, i.e., 1207 A. D. and he has also been sometimes identified with Jagadeka Malla of the Chalukya dynasty of Kalyani ruling from 1139 to 1149 A. D. But as the Antarigam charter reveals that Yasobhanja in later part of his career was influenced by Ramanuja and embraced Sri Vaishnava cult, he may well be assigned to the second half of the 11th century A. D. and his adversary Jagadeka Malla may, therefore, be identified with Chindaka Naga king Dharavarsha Jagadeka Bhushana. Very probably Jagadeka Bhushana was killed by Yasobhanja in 1060 A. D. and after his death the Chindaka Naga throne was usurped by one of his relatives named Madhurantaka who issued the Danteswara Inscription in 1061 A. D.[6] Somesvara, the son of

[1] Hiralal, *Ibid*

[2] Madras Report on Epigraphy, 1908-09, p. iii

[3] *Ibid*

[4] *Ep Ind* XVII, pp. 298-99

[5] *History of Orissa*, Vol. I, pp 185-186

[6] Hiralal, *Ibid*, p 165

Jagadeka Bhushana, claimed his paternal kingdom and bitter rivalry started between him and Madhurantaka for the succession to the Chindaka Naga throne. Madhurantaka in order to secure his possession solicited help from the Cholas of Vengi while Somesvara was supported by the Later Chalukyas of Kalyana. The Rajapur plates* indicate that Madhurantaka ruled at least up to 1065 A. D. when he registered the grant of the village Rajapura located 22 miles north of modern Jagadalpur in Bhramarakotya Mandala, identified with modern Umarkot region of Koraput district, which was then a part of Chakrakota. War, however, continued between Madhurantaka and Somesvara for the occupation of Chindaka Naga throne and one mutilated Kuruspal Inscription reveals that Somesvara obtaining favour of the Goddess Vindhyavasini killed the powerful king Madhurantaka in a battle-field and acquired suzerainty over Chakrakota. Kulottunga Chola, the then ruler of Vengi, had given help to Madhurantaka whereupon Somesvara is known to have marched into the kingdom of Vengi in course of the war. The said Kuruspal Inscription† mentions that Somesvara burnt Vengi, subjugated Bhadrapattana and Vajra and annexed six lakhs and ninety-six villages of Kosala. Bhadrapattana and Vajra are identified with modern Bhandak and Wairigarh, respectively, in Chanda district of Madhya Pradesh and it may be said that the accounts of Somesvara's claim of Kosala have been somewhat exaggerated. It is, however, certain that Somesvara was a great adversary of Kulottunga of Vengi and the latter in 1074 A. D. speaks of his triumph over Vayiragaram (same as Vajra) and Sakkarakottam (Chakrakota). Somesvara could obtain assistance from the generals of Chodaganga Deva of Kalinga after the accession of that Ganga Prince to the throne in 1077 A. D. The strength of Kulottunga had, however, increased tremendously from 1070 onwards when he usurped the Chola throne and became the lord of a mighty and extensive empire. But the Chindaka Nagas with the help of their friendly neighbours succeeded in maintaining their political integrity for a long time.

Somesvara was a very ambitious king and he aimed at carving out an empire for himself incorporating the whole of South Kosala into his dominion. He seems to have utilised the power of his stalwart feudatories, the Telugu Chodas, to conquer for him the territory of Kosala and the Telugu Choda chief Yasoraja, father of Chandraditya (the lieutenant of Dharavarsha Jagadeka Bhushana), succeeded in establishing there a principality which was subsequently ruled by his own descendants. The account of the Telugu Choda rule over Kosala will be discussed in History Chapter of Bolangir District Gazetteer.

**Ep. Ind.* IX, p. 174

†*Ep. Ind.* X, p. 25

Somesvara was the last great king of the Chindaka Naga dynasty and after his death the power of this family began to decline steadily. The Narayanpal Inscription dated in 1111 A. D. * reveals that Kanhara, the son of Somesvara and the grandson of Gunda Mahadevi (mother of Somesvara), succeeded his father sometime before that year, but nothing more is known about him owing to paucity of reliable records. Although the Chindaka Nagas ceased to be reckoned as a political power after Somesvara, scions of his family continued to rule in the Bastar-Koraput area during the 13th century A. D. A king named Jagadeka Bhushana Narasimha was ruling over this region during 1218—1224 A. D. as known from the Jatanpal** and Dantesvara† Inscriptions. Maharaja Jagadeka Bhushana mentioned in the Bhairamgarh Inscription as the worshipper of the feet of Manikya Devi (Danteswari of Dantewara) is taken to be the same as Jagadeka Bhushana Narasimha, but nothing much is known about him.

28. The Matsya family

By the middle of 13th century, the south-eastern part of Chindaka Naga dominion passed on to the hands of a new line of chiefs known in history as the Matsya family and the territory over which they ruled was called 'Vaddadi'. The name Vaddadi is said to have been derived from Odda-Adi meaning the beginning of Odra country and a small village named Vaddadi (17 50′ N—82 56′ E) is found even today at the entrance of the hilly tract of Madgol which was under the possession of the Zamindar of Jeypore The Dribbida copperplate grant‡ dated Saka 1191 gives an interesting account of the origin of the Matsya family of Vaddadi. Arjuna Deva Narasimha Vardhana, the donor of the Dribbida grant, may be taken as the first great ruler of this family as his father Jayanta Raju and grandfather Mankaditya Raju are obscure and unimportant figures in history. Jayanta Raju, son of Mankaditya Raju, was a feudatory under the famous Ganga king Narasimha Deva I and he had three sons named Narasimhavardhana Arjuna Deva, Sri Ranga-vardhana Mankaditya and Gopalavardhana Annama Raju. Out of these sons, the youngest Gopalavardhana was a great hero and is declared a victor in many a battle. He died in 1292 A. D. Sri Rangavardhana Mankaditya married Sriya Devi and begot a son named Jayantika Raju. The eldest Narasimhavardhana Arjuna Deva ascended the throne of Vaddadi after his father and ruled during the second half of the 13th century A. D. He was a contemporary of the Ganga kings Bhanudeva I (1274—1278) and Narasimha Deva II (1278—1305). King Arjuna Deva married Surama (domestic name Kondika), the daughter of Virupaneni

*Hiralal, *Op. Cit.*

***Ep. Ind.* X, p. 40

†*Ibid*

‡*Ep. Ind* V, pp 106—112

of Paddamunnetti Praketi family of Draksharama and gave her a village called 'Maruwada' identified with the modern village 'Maruwada' on the left bank of the Matsyeru river a little below the Duduma fall. The king is said to have built a temple of Arjuna Deva Vaibhogaraya on the crest of Arjunagiri near the modern town of Madgol.

Narasimhavardhana Arjuna Deva was succeeded by his son Srikrishnavardhana Jayanta Raju towards the end of the 13th century. This king is known to have donated the villages of Gudisingaram and Gotlam to the God Simhachalam in 1337 A. D. and his queen Bhima Devi has also recorded a donation to Simhachalam on Margasira Su. 13, Saka 1270 corresponding to Thursday, 4th December 1348 A.D. Jayanta Raju is known to have ruled for a long time and he was succeeded by his son Vira Arjuna Deva sometime before 1354 A. D. He was a feudatory of Ganga king Narasimha Deva III who ruled from 1352 A. D. to 1378 A. D. In 1361 A. D. Sultan Feroz Toghluq of Delhi invaded Orissa and occupied for sometime the capital Varanasi-Kataka. This great onslaught led to the decline of the prestige and power of the Ganga monarch and taking advantage of it Vira Arjuna tried to shake off the Ganga suzerainty by the help of the Reddis of Rajahmundry. In 1375 he gave the village Gottivada to Chinnama Naidu, the son of Narayan Das, the Chief Minister of Anavema Reddi, evidently with a view to maintaining his good relations with the Reddi chief. Vira Arjuna was succeeded by his son Pratapa Arjuna about 1381 A. D. and the new ruler was a feudatory of the Ganga king Narasimha Deva IV. In 1381, the year of accession of Pratapa Arjuna, the Reddi chief Anavema invaded Orissa defying the authority of the Gangas and occupied Simhachalam region. But immediately after this venture he was killed by the Velama chief Simgama II—who lost no time to consolidate his power in Simhachalam and if the Velugoti Vamsavali is to be believed, worsted the Gajapati monarch in the battle. The Anaparti* and the Gopavaram** grants reveal that Kumaragiri Reddi who had regained his suzerainty over Rajahmundry in 1389 invaded Orissa under his able general Katayavema who defeated the Gajapati king and assumed the proud title of 'Kataka Churakara'—the destroyer of Kataka. In an inscription of the same year (1389 A. D.) another general of Kumaragiri named Devaya *alias* Goghnaya also claims victory over the Ganga monarch†. Evidently Narasimha Deva IV suffered some serious reverses at the hands of the Reddis and the territory of Vaddadi appears to have slipped away from his suzerainty for sometime. But one Simhachalam Inscription reveals that he could regain his power in that region in 1391 A. D.‡

**Ep. Ind.* XI, p. 326

***J. A. H. R. S.* XI, Parts 3 & 4

†*S I I*, Vol. No. 1

‡*Annual Report of Epigraphy*, 1890—No. 349

Under Bhanudeva IV, when Sri Kapileswara Routray became the minister and general, the southern frontier of Orissa demanded his immediate attention. As a vigorous and ambitious general, he made up his mind to pursue the aggressive policy in the south. In 1420 A. D. the Orissan army marched against the Reddi powers and successfully drove them away from the famous stronghold of Kondavidu. Pratapa Arjuna, the chief of Vaddadi, appears to have sent armies against the Reddis during this conflict and he claims to have conquered Jantaranadu in 1421 A. D. which was then apparently under the Reddis.

It is not known for certain whether Jayanta Raju, son of Pratapa Arjuna, ruled over Vaddadi territory or not, as no records directly issued by him are available to us. It was probably during the time of Pratapa Arujna that Singamma, daughter of Jayanta Raju, was given in marriage to Viswanadha Raju, the Silavamsi prince of Nandapur and thus the Matsya and the Sila families came very close together. Two inscriptions dated Saka 1348 Plavanga Ashadha Su. 11 and 15, Friday and Tuesday corresponding to 4th and 8th July 1427 record the gift of Singamma, wife of Viswanadha Raju of the Matsya family of Vaddadi. This indicates that the marriage was performed sometime before 1427 A. D. and probably during the rule of Pratapa Arjuna. Singa Raju, the grandson of Pratapa Arjunaru, led contemporaneous with the Silavamsi king Pratapa Ganga Raju, son of Viswanadha Raju and both these rulers are known to have jointly donated the village Kampana in the territory of Killaris (Bobbili). Vallabhadeva Raju who succeeded Singa Raju was a feudatory of Gajapati Purushottama Deva. He performed the Agnistom sacrifice on the banks of the Danta near Duttada where he also dedicated a temple to God Vallabharaya and donated the village Annavaram for the maintenance of his worship. One of his subordinates named Malaya set up an image of Garuda in the said temple for the merit of the chief. Vallabhadeva Raju was probably succeeded by Pratapa Sri Ganga Raju, but the relation between them is not yet known to us. The latter was succeeded by his son Vira Pratapa Singa Raju and both father and the son appear to have ruled one after the other as feudatories of the Gajapati king Prataparudra Deva. When Krishnadeva Raya, the great king of Vijayanagar, invaded Orissa in 1512 the chief of Vaddadi fought against the Vijayanagar forces along with the other chiefs of Orissa. Krishnadeva Raya occupied the stronghold of Udayagiri and the impregnable fort of Kondavidu in 1515, after which he took possession of Kondapalle in 1516. After Kondapalle, the next onslought came upon Simhachalam and the Vaddadi territory. The Telugu Prabhandha '*Manucharitam*' written by Allasani Peddanna, the court-poet of Krishnadeva Raya, as well as the '*Amukta Malyada*' attributed to Krishnadeva Raya himself, declare that Krishnadeva Raya destroyed Madems (Madgol), turned Vaddadi to ashes and ignited Kataka. It is presumed that Pratapa Sri Ranga Raju

died fighting with Krishnadeva Raya and as his rule was of short duration, no records issued by him are found at present. A contemporary Telugu prose work '*Rayavachakam*' states that Prataparudra Gajapati fought against the forces of Vijayanagar personally with the help of his 16 Mahapatras (Generals) one of whom, according to Sri G. Ramadas was the chief of Vaddadi. Gurasada Sriramamurthi Pantulu in his 'History of the Telegu Poets' states the names of 16 Mahapatras of Prataparudra Deva and among them Rana Ranga Patra may be identified with Pratapa Sri Ranga Raju, father of Virapratapa Singa Raju. Mahamandaleswara Singa Raju is the last known ruler of this dynasty and he is konwn to have made Agraharams and Khondikas tax-free. The genealogy of the Matsya family is presented at Appendix I of this Chapter.

29. The Silavamsa

The Silavamsis of Nandapur were a branch of the famous Saila vamsis who ruled over the Vindhya tract from their capital at Nandivardhana (Nagardhan) about twenty miles north-west of modern Nagpur. The Ragholi plates reveal that the Sailavamsi rulers had gained victories over the kings ruling over Gujerat, Benaras, Bengal and Bihar regions. They declined with the rise of the Haihayas of Ratnapur early in the 12th century A. D. and their territory was subsequently incorporated into the Haihaya kingdom. After the fall of the dynasty a branch of it migrated towards Trikalinga and succeeded in carving out a dominion in modern Koraput region. The capital of the new kingdom was named as Nandapur after the ancestral capital Nandivardhana and the rivulet flowing close to its site was called Sila after the name of the ruling dynasty.

Altogether three generations of rulers of this family are known to us. The earliest known king Ganga Raju was ruling over Nandapur sometime in the middle of the 14th century A. D. His son Viswanadha Raju *alias* Bhairava Raju was ruling at Nandapur in the second half of the 14th century A.D. It has already been pointed out that he married the princess Singamma, the daughter of Jayanta Raju of Matsya family of Vaddadi. His son Pratapa Ganga Raju was a powerful ruler and a feudatory of Kapileswara Deva, the famous Suryavamsi monarch of Orissa. He has left two inscriptions, one at Srikurmam dated 1435 A. D. and the other at Simhachalam dated 1437 A. D. The Srikurmam Inscription states that he washed his sword in the sea and offered the village Kakatapalli and some silver vessels to God Srikurma. According to Bidyadhar Singh* the Silavamsi dominion under Pratapa Ganga Raju extended to the north up to Budalinga in the present Kala handi district, on the south up to Kambammottu in the Malkangiri area

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**Nandapur* (A foresaken kingdom), p. 8. The claim regarding extension of kingdom of the Silavamsis as suggested in this work seems to be an exaggerated one.

in the west up to Bhaskar river and on the east up to Chicacole Nagarkhana. *Its limit also extended up to Gummagada and Pottachanchada in Parlakimedi and Badakimedi, respectively.* The ruins of the famous throne of 32 steps found at Nandapur are ascribed to the rulers of this dynasty. It indicates that these rulers with their power and pelf emulated the glory of the famous Vikramaditya of Ujjain who is said to have mounted the throne of 32 steps. Both Jainism and Saktism are known to have flourished in the Nandapur kingdom during this period and ruins of Jaina and Sakta temples are still found in the neighbourhood of the village Nandapur.

30. The Suryavamsa

Pratapa Ganga Raju was the last king of the Silavamsa and after his death he was succeeded to the throne by Sri Vinayaka Deo who founded the rule of a new dynasty which ruled over Nandapur dominion in continuous succession till the end of the British period. The dynasty to which Sri Vinayaka Deo belongs is not definitely known to us, and while Carmaichael is of opinion that he was a Rajput of the Lunar dynasty, the tradition recorded in Vadivelu's 'Ruling Chiefs, Nobles and Zamindars of India' states that Vinayaka Deo was a descendant of the Solar race ruling over Kashmir and Jammu. Carmaichael observes "the Rajah of Jeypore claims descent from an ancient line of kings in Jambudesa. After noting the names of eighty-seven kings, the family chronicle introduces a prince named Vinayaka Deo who was encouraged by a dream to go forth and found a new dynasty at Nandapuram, the ancient capital of Jeypore. The Rajah of the country who was of the Silavamsa received him with the great cordiality and marrying him to his only child, shortly after resigned the throne in his favour"*. A different theory is however advanced by the author of the 'Gangavamsanucharitam' who lived in the middle of the 18th century A. D. He states that the eldest son of Bhanu Deo IV, the last of the Ganga kings of Kalinga, was deprived of his kingdom as Kapileswara Deva usurped the throne and thereafter he went southwards and founded a kingdom at Gudari (near Gunupur) and that subsequently the Gudari kings became masters of Nandapur. This theory lacks confirmatory evidence and it may be said that the rule of this new family at Nandapur started not long after the accession of Kapileswara Deva. Oram† advances another theory in his report on 'Nandapuram or Jeypore of 1784 A. D.' Relating to the origin of the Nandapur ruling dynasty, he says "Ramachandra Deo, Rajah of Nandapuram, is descended of a Rajah formerly a servant and a favourite to an ancient king of Jagannath and sovereign of these northern circars, who gave him a daughter in marriage and bestowed this feudatory principality upon him." It was about 1435 A. D. that the plain lands of Orissa and Northern Circars passed from the sway of the Ganga dynasty to that of the Suryavamsi Gajapati kings. As the change of

* Carmaichael; Manual of Vizagapatam District
† Circuit Committee's Report of 1784

dynasty occurs almost contemporaneously in Nandapur and as this new line of kings were obviously of Oriya descent, it is not unlikely that the Nandapur kingdom was conferred by Kapileswara Deva, the first Suryavamsi Gajapati, to one of the scions on his family as a mark of favour.

Vinayaka Deo is said to have married princess Lilavati, daughter of Pratapa Ganga Raju, the last Silavamsi ruler of Nandapur and ascended the throne of thirty-two steps after Pratapa Ganga. It is said that at the beginning Vinayaka Deo was not recognised as a ruler by a section of people who overthrew his rule and at that critical period he was helped by an influential merchant named Lobinia to recover his possession. The merchant prince offered him a large army of cavalry and infantry and also 10,000 cattle for transport, and with this help Vinayaka Deo reoccupied Nandapur and suppressed the turbulent enemies. After thus securing his throne he firmly ruled over his territory which according to tradition extended as far as the Guntur district in the south. The Jeypore ruling family which bears the name of Deo and has 'Sun' as its emblem has descended from this ruler.

Vinayaka Deo was succeeded by his son Vijaya Chandra who consolidated the newly earned kingdom by subduing some rebellious chiefs. He was a contemporary of Gajapati Purushottama Deva and he appears to have fought for him during his expedition against Kanchi and Vijaya-nagar. The episode that he stole away the original image of Kanaka-Durga and the stone image of Vallabha Narayana from the custody of the armies of Purushottama Deva, when they were led astray in the dense forests on their return from the expedition of Kanchi-Kaveri, is more legendary than historical. It may, however, be said that the image of the Goddess Kanaka-Durga who was being regarded as the family deity of Jeypore Raj family was installed by Vijaya Chandra who also appears to have brought to his capital the image of Vallabha Narayana that had been installed at Duttada by Vallabhadeva Raju of the Matsya family of Vaddadi. Vijaya Chandra died in 1510 A. D. and was succeeded by his son Bhairava Deo who was a feudatory of Gajapati Pratapa-rudra Deva. When Krishnadeva Raya invaded the fort of Kondapalle in 1516 A. D. Bhairava Deo is said to have defended the fort with great courage and heroism. He excavated a very large tank called after him as 'Bhairava Sagar' in the modern Bobbili taluk of Srikakulam district. He was succeeded by his son Viswanatha Deo who chose Rayagada as his capital and shifted his headquarters to that new town. He built an enormous mud-fort at Rayagada, the ruins of which are still to be seen there. As a capital of the flourishing kingdom, Rayagada became during that time a centre of trade and commerce for the east coast of India. Viswanatha Deo also constructed rows of temples along the river Nagavali and the ruined temple called Majhigariani

near Rayagada is also attributed to him. He was a devoted Vaishnava and during his rule Vaishnavism gained much popularity in the Nandapur kingdom. He founded a village named Viswanathapur after him and installed there the images of Sri Gopinath and Harachandi which are worshipped till the present day by local people. It is said that Viswanatha Deo assumed the title of 'Nauna Gajapati' which means no less than a Gajapati or equal to Gajapati and this was used as a traditional title of the kings of this family after him. Very probably during the period of chaos and confusion that followed after the death of Pratapa-rudra Deva in 1540 A. D. Viswanatha Deo declared himself as a Gajapati. But after the accession of Gobinda Vidyadhar he seems to have submitted to his sovereign authority. Viswanatha Deo ruled for a pretty long time and he witnessed the fall of Orissa in 1568, when the rule of Mukunda Deva, the last independent Gajapati of Orissa, was overthrown by the Afghan forces of Bengal. He died in 1571 and at his death, his queens numbering more than 100 performed the rite of 'Sati' by jumping into a huge fire-pit constructed for the purpose near Rayagada and the pit which is called today as 'Satikunda' is regarded as a sacred site.

31. Muslim occupation

In the later half of the 16th century, Vizagapatam plains became the battle-field for the contending armies of local Hindu chiefs and the invading Mohammedan armies of the Sultans of Golconda. The Gajapati kings of Orissa continued to rule as sovereign power till Mukunda Harichandan was overthrown in 1568 as a result of the Muslim invasion from Bengal. Three years before that in 1565, king Rajaram of Vijayanagar had been defeated at the battle of Talikota by a confederacy of the Muslim Sultans of the Deccan. Thus with the fall of the powerful kingdoms of Orissa and Vijayanagar, the Hindu power in the south steadily declined and the Mohammedans raised their heads to dominate South Indian politics. It was during the last year of Viswanatha Deo's rule that the Nandapur kingdom encountered formidable invasions of the Mohammedans from the south. Rufutt Khan who had made his mark in the famous battle of Talikota was sent by his master Ibrahim Qutb Shah, the Sultan of Golconda, to reduce the neighbouring Hindu territories after the fall of Vijayanagar. Rufutt Khan marched with a large army and occupied Rajahmundry and Kassimkota after defeating the chiefs of those places. Thereafter, he proceeded towards Nandapur territory which was then under the rule of the old king Viswanatha Deo.

Viswanatha Deo breathed his last in 1571 in the midst of the Muslim invasion and his successor Balaram Deo who acknowldged defeat concluded treaty with Rufutt Khan. He agreed to send annual tributes to the Sultan of Golconda and his name entered into Jumma Kaumil of the Qutb Shahis.

With Balaram Deo who was the 4th in descent from Vinayaka Deo, the Nandapur kingdom came under the Muslim domination, the Sultan of Golconda being the overlord. Sultan Ibrahim Qutb Shah died in 1580 and was succeeded by his son Mohammed Qutb II who had acted for sometime as Governor of the Northern possessions under his father. The new Sultan once again subdued Kassimkota and Nandapur and consolidated his suzerainty over those territories. Balaram Deo was defeated for the second time and was made to reiterate his obligations to send annual tribute to Golconda. The Northern Circars were completely under the sway of Qutb Shahis, who administered the territory through Fouzdars stationed at different headquarters. The Nandapur kingdom came under the jurisdiction of the Fouzdar of Chicacole, also known as the Seer Lascar, who governed by the help of the local Hindu chiefs and zamindars to whom he delegated the authority of the collection of land-revenue.

Balaram Deo was succeeded by his son Yasovanta Deo in 1597. The Moghul emperor Akbar was then casting longing eyes on the Deccan and as he devoted his strength to reduction of Ahmadnagar to submission, the Qutb Shahi kingdom of Golconda was spared such aggressive invasion. The situation in the Deccan became more complicated after the death of Akbar in 1605 and Ahmadnagar successfully defied Moghul authority. It was by that time that the feudatory chiefs of Golconda rose in general revolt against Qutb Shah, and taking opportunity of it Yasovanta Deo (whom Ferishta wrongly calls Veij Nat Deo) sent his force to make night attacks and plunder the Mohammedans of Kassimkota. The Sultan of Golconda despatched a large army under Chungiz Khan and Dharma Rao to suppress the revolution and to punish Yasovanta Deo. The Mohammedan army marched up to the Jeypore country where Krishna Deo, the nephew of the Raja, together with a large number of courtiers sided with Chungiz Khan. Yasovanta Deo readily submitted and agreed to send tribute regularly while Krishna Deo was recognised as his rightful successor.

The accounts of Ferishta clearly indicate that Yasovanta Deo's campaign against the Qutb Shah in 1609 ended in fiasco and that his successor Krishna Deo, who was installed as the Raja by the help of Mohammedan army, acknowledged the suzerainty of the Qutb Shahis and agreed to pay the annual tribute. But sometime later, as the stipulated sum for his installation and also the annual tribute were not paid the Sultan once again sent his general Chungiz Khan against him and Krishna Deo was compelled to pay the arrears due to him. The family records of Jeypore Raj mention that Yasovanta Deo was succeeded by Viravikrama Deo in 1647 A. D. But Ferishta placed the rule of Krishna Deo in between that of Yasovanta Deo and Viravikrama Deo. The family records ascribe long period of reign to Yasovanta

Deo from 1597 to 1637. But this does not agree with the account of the Muslim Chronicle according to which Yasovanta Deo died about 1610 A. D. Bidyadhar Singh Deo is inclined to believe that Yasovanta Deo (Dasamatta Deo) continued to rule as a feeble ruler till 1622 A. D. and that as there would have been a general anarchy after his death, Krishna Deo was recognized by the Qutb Shahis as the ruler of Nandapur* The opinion of Singh Deo is based on conjecture and we find no reason to discard the accounts of Ferishta that Yasovanta Deo died of serious illness shortly after the siege of his capital by Chungiz Khan, and Dharma Rao, the generals of the Qutb Shah in 1609 A. D. and that his nephew who had taken shelter in the Muslim camp was allowed to succeed to the throne. A copperplate charter records the grant of Sri Lal Krishna Deo Maharaja in Sambat 1570, i.e. A. D. 1648, to the commander of his forces conferring two villages. This indicates that Krishna Deo who succeeded Yasovanta Deo about 1610 A. D. continued to rule at least up to 1648 A. D.

Raja Krishna Deo was succeeded by his son Viravikrama Deo sometime in the middle of the 17th century A. D. It is said that Vinayaka Deo and his first six successors had each only one son and considering it inauspicious Viravikrama Deo resolved to remove his headquarters elsewhere. The astrologers reported that the site of the present Jeypore was a place for the Kshatriya class and so was quite suitable to be the honoured capital for his kingdom. Acting on the advice, it is said Viravikrama shifted his capital to that place and named it as Jayapura. It was during his rule that Gupteswara Siva was discovered in a cave in the dense forest of Ramagiri and the king made all possible arrangements for the worship of this deity. Viravikrama granted Potnuru and Bhogapuram (now in Visakhapatnam district) as Sarvamokhasa (rent-free) to members of Bahubalendra family who had migrated to his kingdom from Rajahmundry and who had matrimonial relations with the Nandapur family. The descendants of Bahubalendra family are now living in Gunupur and Machhmora in Parlakimedi tahsil of Ganjam district. This grant indicates that the possessions of Viravikrama included not only the territory of the Jeypore zamindari but also the land which lies at the base of the Ghats and even as far east as Potnuru and Bhogapuram. He was paying a tribute of Rs. 24,000 to the Sultan of Golconda. In 1661 Abdullah, a relation of the Sultan of Golconda, invaded the Jeypore hills, but as the Rajah was loyal to the Sultan, he presented Viravikrama a sword ensign and standard together with a copper plate grant conferring upon him the title of Maharaja. The copper-plate is still preserved in the Jeypore palace and the two golden ensigns called 'Mahi' and 'Marad' were being used by the Maharajas during the Dashara festival. Viravikrama Deo had two queens, the first queen

* *Nandapur*, p. 66

belonged to the Ganga family of Badakimedi and her son Sri Krishna Deo succeeded Viravikrama in 1669 A.D.; the second queen who belonged to the Ganga family of Parlakimedi was the mother of Yasovanta Deo who received Gunupur as jagir. The Maharaja Sri Krishna Deo born in 1630 was installed as king after the death of his father in 1669. He granted Kumuli and Gundredu as Mokhasa to the family of Pushapati Sitarama Chandra Raju, the ancestor of the present Vizianagaram family as they had come over to his territory deserting their ancestral home in Vijayawada. According to Bidyadhar Singh, not only the ancestors of the present royal families of Vizianagaram but also those of Bobbili settled as Mokhasadars in the territories of the Nandapur kings*. But in course of time, the prestige and glory of Nandapur were eclipsed by them when the French and the English began playing their political games. The Muttas known as Devapalli, Rekapalli, Kataki and Kottapalem were granted to Chotrai, the house of Suredi, Sivaram Mahapatra (once Minister of Nandapur) and the family of Muttavaru, respectively, during the time of Sri Krishna Deo Maharaja. These Muttas are now in the taluks of Vizianagaram, Salur, Gajapatinagaram and Cheepurapalli. The Narava Mutta in Vizagapatam taluk was granted to one Jagannath Roy who also got the title of Medini Roy. All these indicate that the territory of Sri Krishna Deo was quite extensive stretching far beyond the limits of Jeypore zamindari and the king who had the title of Rajadhiraja and Maharaja ruled over this country with the help of his able minister Parimalla Basava who was a *niyogi Brahmin*.

Maharaja Sri Krishna Deo had four sons, viz., Biswambhara, Mallakimardana Krishna, Hari and Balarama and these four brothers ruled one after the other. The eldest one Biswambhara ascended the throne after the death of his father in 1672. He was a great military genius and with his strong and well trained armies, was a terror to the European traders particularly to the Dutch who used to call him 'Sumbar Deo'. It may be noted here that not only Biswambhara Deo but also his successors down to Raghunatha Krishna were known as 'Sumbar Deo' or 'Sumbur Dus' by the Europeans. Biswambhara Deo's military exploit is known from an Oriya inscription inscribed on the temple of Lakshmi Narasimha Swami. It is known from this inscription that the Nawab of Chicacole was defeated by him and was forced to surrender two villages, Nandigram and Narasannapeta in Bontala Koduru Mutta (now in Gajapatinagaram taluk) for defraying the expenditure for the worship of Lakshmi Narasimha Swami.

Biswambhara Deo organised the administrative system of his kingdom in a systematic manner based on the land-tenure system. The occasion for the introduction of this novel system was given by the

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* *Nandapur* P. 53

Bahubalendras who had got Mokhasas during the rule of Maharaja Krishna Deo and gradually becoming unruly encroached upon territories lying beyond the limits of their Mokhasas as far as Gudivada. This unwarranted activity was rightly resented by Biswambhara Deo who reoccupied the encroached territories and in order to chastise the Bahubalendras confiscated most of their Mokhasa lands. The Bahubalendras thereupon retreated towards the northern parts of Chicacole leaving most of their lands at the mercy of the aggressive Pushapatis who very soon extended their Mokhasas and occupied the Muttas of Potnuru and Bhogapuram. It was to face this trouble that Biswambhara Deo organised the feudal system in his kingdom. He divided his kingdom into a number of estates and placed each in charge of a retainer who was made responsible for peace and order of the estate. He owed direct allegiance to the king with whom he was bound by the tie of feudal principles. He was to maintain an army and was required to appear at the court when called upon. At the beginning Biswambhara Deo organised feudal tenure in Souresa (Salur) and Pedda Padma granting lands to the chief of the senior branch of the Kimuri family and conferring on him the title of Bolyar Deo. After that the junior branch of the Kimuri family was given Ramabhadrapuram with the title of Ranabahu. The family of Ranasingha got Shuidi or Chemudu (now in Bobbili taluk). The family of Sanyasi Raju Dora received Kurupam with the title of Baricharla. Jagannatha Raju Dora received Merangi with the title of Satrucherla and Jogi Naik who was a faithful servant of Biswambhara Deo was given the Mutta of Palem with the title of Patro. The son of one Donaita who was a favourite of the king was given Palkonda Virakotta with the title of Narendra Roy. Tamanna Dora of Teda who used to be courageous in the battle-field received the title of Dakshina Kavata Durga Raja and almost the whole of the zamindari of Pachipenta excluding the seven villages, viz., Sunki, Rajagada, Chalamput, Patraput, Podagada, Bidari and an unknown one. The Poram zamindari now in Bobbili taluk was given to Dinabandhu Roy with the title Paikrai. Harihar Rai received the Mutta of Rangavalasa (now in Gajapatinagaram taluk) with the title of Mangaraj. Garayay Deo received the territory of Andra with the title Pratapa Roy. Mokhasas Kodur and Bondapalli were conferred on Saluva Roy and Pitamani Roy respectively. The Parlakimedi family received the Mutta of Varanasi with its boundary extended up to Goribandha including portions of Gadi and Brahmani. The Bhupati family of Madgol being proved disloyal was set aside and Madgol was given to a man of Nukka caste with the title Ganatala Sambhu Bhupati.

Thus Biswambhara Deo is regarded as the father of feudal system in Nandapur kingdom traces of which still survive there. Placing himself at the helm of this brilliant administrative organisation and commanding vast resources of the far-flung Nandapur territory Biswambhara

ruled as a semi-independent monarch, caring little for the faineant Sultan Abu Hussain of Golconda, who was then gasping in the whirl pool of Moghul imperialism.

Biswambhara Deo died issueless in 1676 and was succeeded by his brother Krishna Deo, popularly known as Mallakimardana Krishna. The French were by that time busy in building a maritime trade in the eastern coast of India. Caron with the help of his lieutenant Francis Martin had already built a French factory at Masulipatam and the French trade was thriving vigorously under the patronage of the Sultan of Golconda. It is said that a contingent of French soldiers led by Mallik, a commander of Golconda, invaded the Nandapur kingdom but were repulsed by king Krishna Deo, who having thus crushed general Mallik assumed the title of Mallakimardana. The Nandapur forces captured from the Mohammedans fourteen country-made cannons which are still preserved in the Jeypore palace.

Mallakimardana Krishna organised a confederacy of the chiefs of Malkangiri area where he constructed a strong fort which was named after him as Mallakimardanagarh, and the name Malkangiri is believed to have been a variant form of it.

Mallakimardana Krishna was succeeded by his brother Hari Deo in 1681, and it was during his rule that the English built a factory at Vizagapatam in 1682. Hari Deo died in 1684 and after him his brother Balaram Deo II came to the throne and ruled till 1686. The very next year witnessed the overthrow of the Sultan of Golconda by emperor Aurangazeb who incorporated the entire Deccan to the Moghul empire and appointed the Subedar of the Deccan who later on came to be known as the Nizam of Hyderabad.

Balarama Deo II like three of his elder brothers had no male issue and so he adopted a boy named Raghunatha from the collateral branch of his family at Gunupur. It has already been pointed out that of the two sons of Maharaja Viravikrama the elder Krishna Deo became the ruler of Nandapur kingdom while the younger Yasovanta got the Jagir of Gunupur. Yasovanta's son Viswanatha had three sons named Raghunatha, Sankara and Mukunda. Maharaja Balaram Deo II adopted the eldest son Raghunatha who succeeded him to the throne of Jeypore in 1686 A. D. assuming the name Raghunatha Krishna. The second son Sankara remained as the Jagirdar of Gunupur while the third son Mukunda received Rayagada as Jagir.

Raghunatha Krishna was popularly known as Sano Krishna Deo and he was known to the Europeans by the name Sumbar Deo. He was a very powerful ruler and his attitude towards the European traders was stern and uncompromising. As pointed out above, the English first

established a factory at Vizagapatam in the year 1682, the Dutch having been a few years before them at Bimilipatam. The Company's records mention a curious incident of the year 1693:

"Ranga Rao, a neighbouring Raja (clearly the Raja of Bobbili), upon clearing a tank in his country found a vast treasure buried in earthen pots with a small piece of copper in each pot mentioning what contained therein and by whom buried, by which it appeared to belong to the family of the Sumberdues (the Rajas of Jeypore) and to be buried by the great-grandfather of the present Raja, which has made a great contest between the neighbouring Rajas and impeded all commerce in those parts, Ranga Rao claiming it because took up in his Government and Sumberdue asserting a right to it by the copperplates which specify it to be buried by his ancestors who formerly had the Government of those parts. The event we must leave to time, but it is conjectured and not without reason that upon the Seer Lascar's return from Metchlepatam he will soon decide the matter to the dissatisfaction of both parties by condemning it all to the king's and his own particular treasure*."

In 1694 A. D. Raghunatha Krishna appointed his own man in Bobbili and marched against the Nawab of Chicacole and defeated and forced the Nawab to accept a 'dishonourable treaty'. In October 1697, Raghunatha Krishna and other hill chiefs again revolted and slew the Seer Lascar's troops on every possible occasion and confined him to Chicacole. The Company's agents did not interfere in the local disturbances, but endeavoured to maintain friendly relation with the Fouzdar not always with success as in 1711, the Fouzdar besieged Vizagapatam when the chief of the factory was unable to repay a sum borrowed from him. After a blockade of some months, the Company paid the amount and the siege was raised

On the death of Raghunatha Krishna, Ramachandra Deo I succeeded to the throne in 1708 A. D. He appointed Viziaram Raju of Vizianagaram taluk, a relation of Pushapati, to look after the management of Jeypore estate. This was a political blunder as this new Dewan secretly acted against the interests of Jeypore and instigated the neighbouring zamindars of the plains to encroach upon the contiguous territories of the Nandapur kingdom. Balaram III, who succeeded Ramachandra Deo on his death in 1711, rightly resented the appointment of Viziaram Raju and compelled him to retire from administrative affairs. But it was too late as by the time all the zamindars in the plains had seceded from his kingdom. The rulers of Bindra-Nowagarh, Khariar and Kalahandi, on the northern borders of Jeypore, joined hands with the Marathas against Jeypore. Thus, during the rule of Balaram Deo III the territories of Jeypore began to shrink at the onslaught of the rising neighbours.

*R. C. S Bell, Orissa District Gazetteers, Koraput, p. 26

Balaram III ruled for a brief period of two years and he was succeeded by Biswambhara Deo II who ruled over Nandapur kingdom from 1712 to 1752 A. D. He assumed power at the age of 22 years probably with the help of Maharaja Jugaraj Deo of Kalahandi, whom he gave away the garh of Kashipur, together with Chandragiri, Bissamgiri and Mahulpatna in 1712. He entrusted the management of his affairs to a Brahmin minister named Mahidhara Mishra. He was a feeble and indifferent ruler and relied much upon the faithfulness of his loyal servants named Chintamoni Gauda and Allar Khan, a resident of Thova village in Nandapur tahsil. He maintained a big seraglio named Champanagar at Narayanpatna for the residence of his mistresses called Ranis and constructed a big dam on the Jhanjhavati river close by the side of the fort wall for the bathing purposes of his Ranis which is called the Gariaghat. By the side of the dam is noticed one small Satikunda where some unknown lady ascended the funeral pyre of her husband. The strategic position of the fort was enhanced by the construction of the dam. Within the compound walls of Champanagar rested a big cannon 8 cubits long, which was being used against the French and the Mohammedans. The king was an ardent lover of Vaishnavism and a number of '*Danasasanas*' (grants) were granted to Brahmins in his regime. The village of Maghuput near Gajapatinagaram (Srikakulam district) still bears testimony to his generousity.

During his reign a great portion of the coastal tract was taken away by Viziaram Raju who with the help of Jafar Ali Khan encroached upon the territories of Nandapur.

32. Anglo-French conflict

The death of Aurangazeb in 1707 ushered in a chaotic period in the history of the Deccan. The Subedar of the Deccan made himself independent for all practical purposes and tried his best to bring order out of confusion. He appointed Anwaruddin as the Fouzdar of Chicacole Circar which was firmly ruled by him till he became the Nawab of Arcot in 1744. The death of the Subedar Asaf Jha Nizam Ulmulk in 1748 led to a serious trouble for succession between his second son Nasirjung and his grandson Muzafarjung in which the English and the French took the sides of the son and the grandson, respectively. Matters became critical when Anwaruddin, the Nawab of Arcot, was killed in 1749 giving rise to a dispute between his son Ahmed Ali and Chanda Saheb for the Nawabship. In 1750 the French protege Muzafarjung became the Nizam who was shortly after killed, whereupon the French declared Salabatjung, the third son of Asaf Jha, as the Nizam. Th. French general Bussey obtained from the new Nizam the four Northern Circars including Chicacole in 1753 for maintenance of his troops.

When Bussey sent Lieutenant Morasin to take possession of the Circar of Chicacole, Jafar Ali, the Fouzdar, prepared to resist the entry of the French with the help of Gajapati Viziaram Raju of Vizianagaram.

But the attempt of Jafar Ali was foiled as Bussey could win over Viziaram Raju and thereupon the discontented Fouzdar invited the Marathas of Nagpur to invade the territory and under the guidance of the zamindar of Pachipenta the Marathas marched through the Ghat roads and devastated the entire Chicacole Circar. The English being the supporters of Jafar Ali. Vizagapatam was spared from ravage. But this invasion ultimately brought disasters on the Marathas themselves and more than half of their number fell a sacrifice to the noxious air of the hills. The remnant of the invaders desperately marched through hills and jungles by unfrequented routes and subsequently crossing the Godavari could come back to their territory with considerable booty.

The French, however, succeeded in consolidating their power in the Northern Circars and in 1754 Bussey appointed a new Fouzdar at Chicacole who was of doubtful loyalty. This Fouzdar intrigued against the French and Bussey had to strive hard to restore French authority in 1756, when with the help of Viziaram Raju he sacked Bobbili and Ganjam and subdued the local chiefs and zamindars. The English of Vizagapatam surrendered in 1757 and the reputation of the English in the Circars came to a low ebb. Fortunately for the English, Viziaram Raju died in 1758 and was succeeded by Ananda Raju who was a great enemy of the French and revolted against their authority in the Circar. He invited the English to help him to expel the French from the Circars. Clive immediately sent Col. Forde by sea who regained Vizagapatam. and with the help of the army of Ananda Raju fought against the French at Rajahmundry on the 9th December. This battle of Rajahmundry was one of the decisive battles fought between the French and the English and the French being completely defeated lost their hold on the Circars. It was after this battle that the Nizam Salabatjung deserted the French and making common cause with the English restored his authority over the Northern Circars.

During the period of struggle between the French and the English in the Northern Circars, the kingdom of Nandapur was under the rule of Lal Krishna Deo who ruled from 1752 to 1753. Like his elder brother Biswambhara Deo II, he made Narayanpatna his capital. Taking advantage of his weakness and the anarchy of the period, Viziaram Raju considerably extended his territory at the cost of Nandapur kingdom.

In 1765 Clive obtained the Dewani of Bengal, Bihar and Orissa (to the north of Suvarnarekha) from the Moghul emperor Shah Alam who also granted the Northern Circars to the Company by a Firman. In 1769 Vizagapatam was made a district headquarters with Mr. John Andrew as the first Chief in Council, But although the British authority was established over the Circars and political power was exercised over

the plainst, then a land of disturbances, the hill country of Jeypore remained outside the sphere of British administration and almost a century elapsed before the direct administration of the British was established in that inaccessible tract.

Vikrām Deo I succeeded Lal Krishna Deo in 1758 and ruled for a long time till 1781. He retransferred his capital from Narayanpatna to Jeypore which had been deserted from the time of Balaram Deo in 1711 A. D. In order to strengthen the capital he constructed a fort at the foot of the Naktidongar hill. He married Lalitamani Devi the grand-daughter of Raja Udaya Singh of Kalahandi and consolidated his friendship with the ruler of that state. Vikram Deo had a strong army and he stationed a troop of 4,000 to guard between Jeypore and Narayanpatna. The French, who led an expedition through Malkangiri, were driven out by his army and he also successfully hurled back the Marathas, who once marched as far as Umarkot.

33. British occupation

In 1768 the successor of Viziaram Raju claimed the Jeypore territory under an alleged patta granted in 1752 by Salabatjung, the then Subedar of the Deccan. The patta recorded the grant of the villages—Kasipuram, Nandapur, Madgol, etc., by way of Jagir to Raja Viziaram Raj Manna Sultan on an annual payment of Rs. 24,000. Vikram Deo refuted the claim of the Raja of Vizianagaram and sent his Agent Jagannath Patro to Vizagapatam to get support of the British authorities. But in September 1768 the Madras Government acknowledged the Jagir of Viziaram Raju and thereupon some disaffected chiefs and zamindars rose against Vizianagaram with the open help of the Raja of Jeypore. It was during the course of this disturbance that the British first asserted their authority over the hill country by sending a body of troops to Jeypore. In 1773 Vikram Deo assembled a strong force in the Rayagada valley and made arrangements for a reinforcement of 2,000 Maratha horses. He offered the hand of his daughter to the Raja of Parlakimedi to get his alliance in that critical time.

Captain Richard Matthews, who was then commanding the Northern Circars, was deputed by the East India Company to march into the hill country of Jeypore with a company of Sibbandis of the Raja of Vizianagaram. Captain Matthews acting on his own initiative took possession of Rayagada by 15th January 1775. He intimated the Chief in the Council at Vizagapatam on 22nd January about his possession of passes leading towards Narayanpatna. On 14th February, he wrote from his camp near Jeypore that he had come through the pass with great difficulty as the enemy continuously fought with his army and that he was by that time only six *coss* from Jeypore. He besieged the fort of Jeypore in the last week of February and defeated

the Maratha troops who rushed to the help of the Raja. Vikram Deo subsequently "agreed to surrender the fort and quit all pretensions to the several passes leading into the Circar, requesting that he might be spared the good country to the westward". Capt. Matthews took possession of the fort built of mud. "The wall, 20 ft. high. The bastions very good, the rampart tolerable and the ditch 20 ft. wide and as many deep". He ordered the fort to be destroyed, and the ruins of it are seen at present to the east of Jeypore town. As a result of this campaign, the Jeypore territory was completely occupied by the British and large portion of the estate was brought under the control of Raja of Vizianagaram who helped Captain Matthews in his campaign.

The Madras Government appointed in 1776 a Committee of Circuit to enquire into revenue system of the Northern Circars. The Committee was recalled after two years but was again revived in 1783. In its report of 1784, it expressed indignation about the maladministration of the Chiefs in Council of Vizagapatam district and condemned the oppressive rule of Sitaram Raju, Dewan of Vizianagaram estate. The Committee recommended Jeypore to be treated as a separate zamindari independent of Vizianagaram and fixed its peshkash at Rs. 35,000. The report of the Committee was, however, not given effect to. In 1793 the Raja of Vizianagaram due to his misrule and heavy arrears of peshkash money was sequestered and was directed to leave his district. The Raja suddenly rose in rebellion and in July 1794 Lt.-Col. Prendargast was sent to suppress him. The battle took place at Padmanabham where the Raja was defeated and killed. The followers of the Raja were, however, not suppressed and declaring his eight years old son Narayan Raju as the Raja of Vizianagaram, they sought help from Ramachandra Deo II. Raja of Jeypore. But Ramachandra Deo did not support this rising and kept himself aloof from it, as a result of which the rebellion automatically collapsed. The British satisfied with the neutrality of the Raja of Jeypore granted him a permanent Sanad for the estate of Jeypore for an annual peshkash of Rs. 25,000. They also liberally treated other zamindars who had been dispossessed of their estates by Raja of Vizianagaram and the estate of Vizianagaram greatly curtailed was restored to the young Raja. In 1802-03, Permanent Settlement was introduced throughout the district of Vizagapatam and Ramachandra Deo having accepted this settlement got his peshkash reduced to Rs. 16,000. The Permanent Settlement satisfied neither the ryots nor the zamindars and chronic disturbances broke out in many of the estates of Vizagapatam district. In 1832 disturbances in this district, as well as in the Parlakimedi zamindari of Ganjam district, became very serious, as a result of which George Russell, a member of the Board of Revenue, was sent as Special Commissioner to find out measures for the suppression of the troubles and in 1839, on his advice, the Act XXVI was passed. According to this Act, 7/8th of the district

was removed from the operation of much of the ordinary law and administered directly by the Collector with extraordinary powers conferred upon him in the capacity of Agent to the Governor. Later on, the extent of application of this special law was gradually reduced but the Jeypore estate continued to remain under this Act. After the creation of separate Orissa Province and also the district of Koraput this Act operated in the whole of the district till it was abolished in 1952.

In 1848 during the rule of Maharaja Sri Vikram Deo a serious quarrel took place between the Maharaja and his eldest son, the latter being supported by the chief Queen and some influential Sirdars. Both the parties solicited arbitration of Smollett, the Agent, who came to Parvatipuram towards the end of April 1849 to hear complaints and to suggest some compromise. The Maharaja did not come to meet him in person but the son came with some Sirdars and armed guard of one thousand and demanded some changes in administration. Smollett, thereafter separated four taluks, viz. Gunupur, Rayagada, Narayanpatna and Alamanda, which were lying to the east of the Ghats from the control of the ruler and placed them under the administration of the British Government. It was held that the administration of these taluks would be carried on by the Government accounting the annual rent of about Rs. 50,000 for Maharaja. Neither of the parties was satisfied with this arrangement and Smollett had again to come to Parvatipuram to meet the father and the son. A temporary reconciliation between them was effected and the taluks were given back to the Raja. But soon after that the son imprisoned the Counsellors of his old father in the fort at Rayagada and they were set free only after the intervention of Captain Haly who was sent by the Agent for the purpose. The son, however, subsequently submitted to his father and the disturbances ended in 1850.

On 10th July 1855, the Government authorised the Agent to assume the control, both police, and revenue of the tracts above the Ghats, and to manage directly the taluks below. But Lord Dalhousie, the Governor-General, objected to such a policy as he thought that might involve the British Government in a protracted jungle and hill war as in the case of Ghumsur. Accordingly the Agent was again directed to the effect that the assumption of the management of the hill zamindari was a measure to be depreciated unless an imperative necessity existed for its adoption. But as the attachment of Gunupur had been already made, it might not be withdrawn. On receipt of these orders, Smollett addressed the government advocating direct interference in Jeypore and to take up the revenue and police management of the estate for better government and maintenance of peace and order. But the opinion of Smollett was probably not communicated to the Governor-General.

Smollett was succeeded as Agent by Reade who was advised to follow a policy of non-interference. The old Maharaja Sri Vikram Deo died on 10th August 1860 and was succeeded by his son Sri Ramachandra Deo. Fane, the then Agent, observed that from the administrative experience of the taluks below the Ghats no reasonable difficulty be apprehended in establishing a police and proper tribunals in the hill tracts of Jeypore. He supported the policy of Smolett and ultimately the proposal to locate an Assistant Agent together with an Assistant Superintendent of Police at Jeypore was sanctioned by Government. With the assumption of the direct administration of the Jeypore country, four Sub-Magistrates were placed above the Ghats at Jeypore, Nawrangpur, Mahadeoput and Aurada with a considerable police force. In the territory below the Ghats, including the Khond and Saora hill tracts, there were two Sub-Magistrates with police force one at Gunupur and the other at Rayagada.

The introduction of the British Police and Magistracy into the Jeypore territory gave rise to some reactions among the advisers of the Maharaja and the situation was brought under control after the arrest of the leading malcontents. In July 1864, there was an outbreak of the Sbora tribe inhabiting the mountain country between Gunupur and Badakimedi. It was occasioned by the improper arrest of the Headman of Puttasingi by an Inspector of Police ; although it originated as a local affair, it took a serious turn by the month of November as the entire Saora tribe rose in arms against the Government. The rising was suppressed with the combined force of Ganjam and Vizagapatam police as well as with the assistance of the Maharaja of Jeypore. Five Saora leaders were hanged at the foot of the Ghats and nine were transported for life, while orders were passed to station a strong police guard at a central place in the Saora hills. When the police guard moved to take this position towards the end of 1865, they were attacked by the Saoras and were forced to retreat. But in January 1866, the Saoras were overwhelmed and the police occupied the selected post firmly. Three of the ring leaders were transported for life on that occasion.

Maharaja Ramachandra Deo III died in 1889 and his son Vikram Deo III, who was then only 14 years of age succeeded to the estate which was taken under the management of Court of Wards. H. D. Taylor, I.C.S., Agent to the Governor at Vizagapatam, was appointed as Manager of the estate and was given the charge of the taluks above the Ghats, while one Rao Bahadur Purniah Pantulu was placed in charge of the rest of the thana. The young Raja's education was entrusted to a renowned scholar, J. Marsha, M.A., LL.B. He married in 1893 a princess of Udaipur state in C. P. On attaining majority the estate was handed backto him in 1895 and a year after the distinction of Maharaja was conferred on him. In 1906 Maharaja Vikram Deo, K. C I. E.

was presented to the Prince of Wales when the latter visited Madras. He purchased the Pachipenta estate for six lakhs after which the boundary of Jeypore estate was extended down to the Ghat near Itikavalsa. The Pachipenta estate had formerly been granted by Biswambhara Deo I (1672—76) to guard the tract which led from the 3,000-foot plateau into the Jeypore country and the chief of the estate was given the title of Dakshina Kavata Durga Raja or the Lord of the Southern Portal. The then chief Virappa Raju showed the way to the Marathas through the Ghat of Pachipenta to attack the Raja of Vizianagaram who was afterwards imprisoned for life in the fort of Vizianagaram. Vikram Deo also acquired half of Madgol estate through sale-deed executed in 1910 and his son Ramachandra Deo acquired the other half on relinquishment by Madgol Ranees in 1928. During the first World War he contributed one lakh of rupees to the Madras War Fund and a thousand rupees every month till the war lasted. He contributed Rs. 25,000 for a fighter plane to be named after Jeypore. He was a member of the Royal Asiatic Society, Bengal.

Vikram Deo died in the year 1920. Ramachandra Deo IV succeeded to the Gadi and ruled till 1931. He married the eldest daughter of Maharaja Bhagavati Prasad of Balrampur (U. P.) in 1913. The services of Charles Henderson, I. C. S., were lent to him by the Government to act as his Manager.

In 1920 all the Agency tracts of Ganjam, Koraput and Godavari districts were removed from the control of Collectors and placed in charge of a Commissioner, with headquarters at Waltair. The Koraput district was parcelled out into four subdivisions called the Kondh, Savara, Oriya and Ghats, each in charge of an officer called Assistant Commissioner. But the experiment was abandoned in 1923.

Ramachandra Deo IV acted as Honourable Lieutenant in the World War I in his young age. He introduced election system of Village Naiks in villages. He died in 1931 leaving no issue behind. On his death, Vikram Deo, the son of Krishnachandra Deo, the last surving member of the family of Jeypore Raj, succeeded to the estate at the age of 60. The widow of Maharaja Ramachandra Deo IV entered into a family settlement with Maharaja Vikram Deo IV.

In 1932 the Government of India appointed a Boundary Commission under the Chairmanship of Sir O'Donnel to enquire into the amalgamation of different Oriya-speaking tracts. Vikram Deo produced witnesses from Jeypore before the Commission for amalgamation of Vizagapatam Agency tract particularly the whole of Jeypore with Orissa. A separate province for Oriyas was formed from 1st April 1936 including the Jeypore Agency. R. C. S. Bell, I. C. S., became the first Collector of Koraput, who was for sometime Special Assistant Agent for the newly formed district of Koraput.

Vikram Deo was a scholar and a poet. He donated one lakh of rupees annually to the Andhra University, Waltair. In 1935 he adopted the second son of his only daughter, Sri Ramakrishna Deo, as heir and successor to the Jeypore estate. Maharaja Vikram Deo Varma died at the age of 82 on 14th April 1951 and the estate was taken under the management of Court of Wards as his adopted son Ramakrishna Deo was a minor. In 1952, the Estates Abolition Act was passed and the estate of Jeypore was taken over by the Government.

34. National Movement

During the Sepoy Mutiny of 1857, which has been characterized as the War of Independence in India, Raja Vikram Deo of Jeypore maintained a strong neutrality and there was no record to show his alignment either with the rebels or with the British. In Sambalpur a great rising took place under the leadership of Surendra Sai who could not be suppressed till 1862 A. D. During the trial of Surendra Sai in 1862, a suspicious letter said to have been written by the Raja of Jeypore to Surendra Sai was produced as an evidence against the latter. The letter was dated 20th September 1862 and it referred to a matrimonial negotiation of the daughter of Raja of Jeypore with the son of Surendra Sai. The Raja of Jeypore was alleged to have intimated Surendra Sai his intention of sending a force of 5,000 strong to assist him to be installed on the Gadi of Sambalpur and hoped that the territories and properties of Jeypore and Sambalpur would be treated in common. The evidence of the letter was *prima facie* untenable. Surendra Sai's son Mitrabhanu was already married to one of the daughters of the Raja of Bonai. On enquiry, the Raja of Jeypore denied to have written such a letter to Surendra Sai and the Judicial Commissioner Sir John Scarlett Campbell in his judgment declared that the letter was a forged document.

The tribal people of Koraput are by nature freedom-loving and do not like the idea of subjugation. Their sporadic attempts against the authorities by violent upsurge had been crushed by combined efforts of the British and the local chief. When the National Movement of India gained momentum under the leadership of Mahatma Gandhi, Koraput could not remain outside it and the local Congress leaders came forward to bring the district into line with the current political movement of India. But at the beginning, the struggle for Independence was not very widespread among the people and it was only in 1929 that an enrolment of Primary Congress membership was started to make the movement popular. In 1930, volunteers were recruited to launch the Salt Satyagraha and the local leaders were convicted and sentenced to various terms of imprisonment.

By 1936, the organisation of the Congress gained much popularity among the people and that year soon after the formation of the Orissa Province and the creation of the district of Koraput, a District Congress Committee was formed to take active part in the movement. During the election of 1937, Congress candidates in all the constituencies of the district were elected with majority of votes for the Orissa Legislative Assembly. The success of the Congress candidates in the General Elections brought immense popularity for the Congress Movement in the district. The District Congress Committee organised in 1938 a Volunteers' training in constructive work in rural areas. About 1,200 volunteers were trained on Prohibition, Khadi, Cottage industries, Agriculture and Village sanitation. Response from the people was highly satisfactory, as a result of which many village roads were constructed, drinking water wells were dug and Spinning centres started. In 1938-39 the enrolment to the Primary Congress membership rose to 56,000.

With the outbreak of the World War in 1939, and following the direction of the All-India Congress Committee, the elected representatives resigned from the Legislative Assembly. In 1940 they launched individual Satyagraha and along with them about 300 volunteers who participated in the Satyagraha courted imprisonment.

The August Revolution of 1942 took a very remarkable form in the district of Koraput. On 2nd August 1942 the District Congress Committee met in full session and decided to start a movement in the lines of Civil Disobedience under the guidance of Mahatma Gandhi. But the Government declared the Congress an unlawful organisation and arrested all Congress leaders, as a result of which the popular outburst in the district as in other parts of India was directed towards violence and sabotage. Congress volunteers went into the interior of the district and inspired the tribal people to rise against the authorities. The movement started by the people's refusal to pay 'one-pice tax' on head-load of articles and very soon took the turn of mob fury against the British Raj. Police-stations at Lakshmipur, Mathili and Dasmantapur were attacked and the activities of sabotage like cutting of telegraph wires, cutting down trees in reserved forests, destruction of railway sleepers, etc., continued. Besides, picketing was started in schools, excise shops and in front of Courts.

The Government on their side took serious repressive measures by taking resort to arrest, lathi charges and firing. On 21st August 1942, a big crowd of about 2,000 persons under the leadership of Lakshmana Naiko of Tentuligumma in Malkangiri subdivision proceeded to Mathili where they held a public meeting at the weekly market place about half a mile from the police-station. Lakshmana Naiko

exhorted the people to establish people's Raj and not to co-operate with the British Government. The police arrested him and brought him to the thana where a large crowd very soon gathered following their leader. Not being able to disperse the people, the police took to simultaneous lathi charge and firing as a result of which six persons died on the spot, about one hundred people received injuries and many were speared and bayoneted. On 24th August a large procession proceeded to Dabugan to decide the course of action of the National Movement. As soon as the procession reached the bridge on the Papadahandi river, then flooded, a police party stopped the procession and resorted to lathi charge and firing. The road was narrow on either side and fields were inundated by flood water. A large number of people jumped into the overflowing river to swim across for safety. As a result of this attack, 19 persons were killed and about one hundred were injured while 140 were put under arrest.

After Mathili firing a case against Lakshmana Naiko and 53 others was started for the alleged offence of murder of a forest guard. The case ended in conviction and sentence of Lakshmana Naiko to hanging, while others were sentenced to various terms of imprisonment including transportation for life. Ten of them were, however, acquitted on appeal by the Patna High Court. Shri Lakshmana Naiko was made to mount the gallows in Berhampur Central Jail on 29th August 1943. To commemorate his name, a Memorial Hall has been constructed at Jeypore and a bust statue has been installed at Bhubaneswar.

During this famous Movement, a large number of patriots were arrested and the Koraput Jail which was to accommodate 250 persons at the most was huddled with about 700 to 800 persons. The total figures of casualties in the district during the revolution are as follows*. 25 persons died in firing, 2 persons including a boy of 4 years died in lathi charge, 50 died inside the jail and 32 persons were to undergo transportation for life. These persons were however released on 23rd April 1946, the date of assumption of office by the Congress Ministry. Besides this, the courts imposed fines amounting to Rs. 11,200 out of which Rs. 9,371 was realised. This indicates the magnitude of the revolution in Koraput district. After coming of new Ministry to office, Government granted political pensions ranging from Rs. 10 to Rs. 25 to about 107 persons in this district.

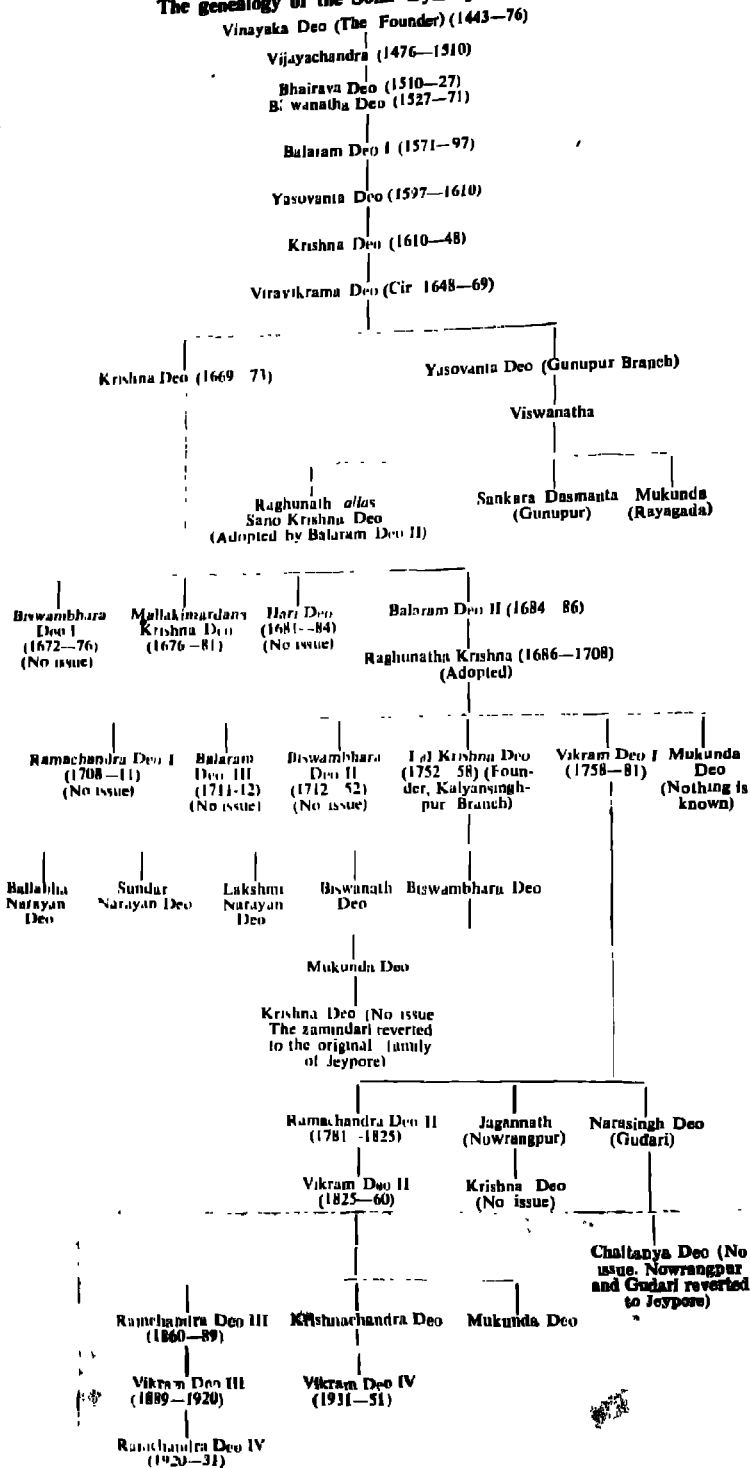
*A. B Patrika, Independence Number, 1947, p. 180

APPENDIX I

The genealogies of the Matsya family of Oddadi and Silavamsa of Nandapur

Matsya family

APPENDIX II

The genealogy of the Solar Dynasty of Jeypore

CHAPTER III

PEOPLE

35. Population

(*i*) The population of the district of Koraput according to the Census of 1961 is 1,561,051 of which 784,278 are male and 776,773 female. The district comprises five subdivisions and 38 police-stations and the subdivision and police-stationwise distribution of population has been furnished in Chapter I.

The following table indicates the distribution of male and female population in respect of each subdivision of the district :

Sl. No.	Subdivisions	Area in square miles	Population 1961 Census	Males	Females
1	2	3	4	5	6
1	Koraput ..	2,060·00	305,327	154,835	150,492
2	Nowrangpur ..	3,223·95	710,298	357,668	352,630
3	Malkangiri ..	2,288·00	141,955	71,041	70,914
4	Rayagada ..	1,278·00	192,135	95,686	96,449
5	Gunupur ..	1,649·00	211,336	105,048	106,288

(*ii*) Growth of population

The population of the area* comprising the district was 690,303 in the year 1891. In 1901, the population of the district came to 693,187 and in 1911 it increased to 833,328. During the decade 1901 to 1911 there was an increase in the population by 20·2 per cent. But in 1921 the population decreased to 805,583, i.e., by 3·3 per cent owing to the influenza epidemic of 1918-19 which affected the district severely. The next ten years, however, showed an increase as the population was recorded at 949,652 in 1931, which is an increase by 17·9 per cent. The growth in population was more marked in Jeypore tahsil

*There was some change in the extent of the district with the inclusion in 1962 of Kashipur tahsil. As population data for Kashipur tahsil prior to 1951 Census are not readily available the growth of population of the district is discussed without taking into account the inclusion of Kashipur tahsil.

and Nowrangpur and Malkangiri subdivisions due to extension of cultivation and return of emigrants from Rangoon as a result of anti-Indian riots in that city in 1930. During the decade 1931-41 the population increased to 1,127,862, a rise of 18·8 per cent. The district prospered during this decade due to opening of the Railway line through it from Raipur to Vizianagaram in 1932 and construction of roads from Kolab to Padwa and Kolab to Malkangiri in 1933-34 and from Koraput to Rayagada in 1938. In the Census of 1951 the population of the district rose to 1,269,534 which is an increase by 12·6 per cent. The increase is specially marked in Koraput and Nowrangpur subdivisions, while in Rayagada subdivision the increase was comparatively poor.

In Koraput subdivision the density of population per square mile increased by 21·1 per cent over the 1941 figure and in Nowrangpur subdivision the increase was 16·7 per cent. Rayagada subdivision recorded an increase of only 1·9 per cent in density as compared with 1941. Among the police-stations, Jeypore and Borigumma police-station areas were the most thickly populated, Jeypore having density of 320·4 per square mile in 1951 and Borigumma 319·97. Padwa police-station area in the Koraput subdivision showed appreciable increase from 213·36 per square mile in 1941 to 248·49 in 1951, primarily owing to the establishment of the Machkund Hydro-electric Scheme, which led to the influx of people from the plains to Machkund. On the other hand, Malkangiri subdivision had a density of only 47 persons per square mile. The whole district had a density of population of 129 persons per square mile according to 1951 Census.

The population of the district (excluding Kashipur) in 1961 came to 1,498,271. So these ten years recorded an increase in the population by 18 per cent. The whole district has a density of population of 151 per square mile according to 1961 Census as against 129 persons per square mile in 1951.

The growth of population of this district during the past four decades is far in excess of the average of the State of Orissa during the said period. This remarkable rise is partly due to the excess of births over deaths. But unfortunately figures are not available to make a proper estimate of the role that immigration played in the growth of population. Similarly data are also not available to estimate the natural increase in the population. However, variation in population during sixty years from 1901 has been given below in Appendix A.

(ii) Immigration and Emigration

After launching of the Dandakaranya Project, East Bengal refugees started coming to the district by batches. By February 1963, 6,507 families comprising 28,399 persons had arrived in the project area and out of them 5,504 families were moved to village sites.

Besides the Dandakaranya Project area, there are other settlements for the displaced persons from East Pakistan at Sunabeda, Tiruveli and Padwa. The number of families and persons in these three settlements in 1965 is as given below :

	Number of families	Number of persons
Sunabeda ..	962	4,159
Tiruveli ..	220	996
Padwa ..	296	1,205

The tribal people living on the borders of the district are in the habit of immigrating periodically. This feature is more prominent among the tribes bordering the Andhra Pradesh area. The material culture of these people is simple and their technology so primitive that immigration poses a very small problem for them.

Before 1952-53 labourers for the tea gardens in Assam were being sent from this district in large numbers. Availability of cheap labour in these Agency tracts was detected and recruitment of labour for Assam tea gardens was undertaken in 1923 for the first time. Since then recruitment was regularly carried on by the Tea District Labour Association with the co-operation of the District Collector and considerable number of labourers were annually despatched from the recruiting depot at Koraput. The annual average emigration during the period from 1936-37 to 1951-52 was 3,522. The year 1941-42 recorded the lowest figure, 908 and 1950-51 recorded the highest figure of 7,713. Because of slump in the tea markets, the recruitment of labour for the tea gardens in Assam has been stopped since 1952-53.

(*iv*) Distribution of population between urban and rural areas

There is no city in the district. According to 1961 Census there are seven towns, namely, Koraput, Machkund, Rayagada, Gunupur, Kotpad, Nowrangpur and Jeypore. Out of these seven towns, Rayagada, Machkund and Nowrangpur were reported for the first time as towns in the 1951 Census, whereas Koraput and Kotpad have been declared as towns in 1961 Census. The Koraput town has a population of 7,461, Machkund 2,754, Rayagada 14,537, Gunupur 10,180, Kotpad 6,368, Nowrangpur 10,380 and Jeypore 25,291 according to 1961 Census.

About 95·1 per cent of the total population live in villages and only 4·9 per cent constitutes the urban population of the district.

According to the Census of 1961, 3,599 villages of the district have less than 200 persons in each. There are 1,590 villages having population between 200 to 499 each, and 572 villages having population from 500 to 999 each. The rest of the rural population are found in 21 villages which have population of 2,000 to 4,999 in each.

(v) Drift towards towns and villages

Towns having population above five thousand are mostly inhabited by non-tribal people, mainly caste Hindus. The tribal people come temporarily to the towns in search of employment, mainly as day-labourers. Such movement is, however, confined to those tribes who have been exposed to the influence of civilisation for a pretty long period. A very small percentage of them choose to stay permanently in the towns mainly for two reasons. Firstly, in the course of taking casual employment some of them find scope for more stable employment and choose not to return to their uncertain economy. Secondly, while in the town some tribal people, specially women, find scope in immoral relationship. This so much estranges them from their social core that it does not become possible on their part to return to the fold of their society.

Among the tribals found in the towns the main bulk consists of Parojas, Gadabas and Khonds. It has been found in the 1951 Census that out of the total urban population of 54,658 of the district only 718 speak a tribal dialect and that too the Koya dialect. Koyas like the Bondas are among the most isolated and primitive tribes of the State with whom outside contact is very meagre. As such, they constitute the smallest percentage of urban tribal people and are in the habit of reporting themselves as 'Oriya' which in the urban environment appears to them not as a linguistic category but as a sort of status higher than that of the tribal.

Compared to the low rate of rural to urban movement, there is a very high rate of movement within the rural areas and a still higher rate of movement within the tribal areas.

In the remote areas of the district, the villages are still mere tribal settlements of perhaps not more than half a dozen houses with no pretensions to permanence. The tribes like Khonds or Koyas, after a few years of occupation, sometimes abandon the site and move elsewhere to make another clearing in the jungle which becomes their home for a short period. This periodic shifting of habitation should not be taken to mean that the hillmen are nomadic or that they have no aptitude for cultivation. They not only practise cultivation, both shifting and stable, but also have elaborate codes of conduct regarding possession and inheritance of landed property. Evidence for this can be drawn from the ethnographic data concerning them. Cases of money-lenders fraudulently taking away the landed property of a tribal and the latter moving from court to court as a defendant are very common. The mass agitation launched in 1951-52 by the Savaras of Gunupur

subdivision to get back their lands from the non-tribal is a pointer to their hunger for land. It is only the tribes such as Dongria Khonds and Bondas who live on hilltops, abandon their old settlements in search of new ones. But they also locate their new settlements not beyond their area of habitation and as such, cannot be strictly called nomadic. Evidences of abandonment of villages by tribals of the plains and hill-sides are sometimes found. There are a number of reasons for this. When the village site is infested by wild animals or by endemic diseases, when the crop fails for years together or when other calamities befall the villagers guided by their religious heads and sorcerers abandon their old site and go in search of a new one. The settlement they choose is sometimes a deserted village and sometimes an altogether new place. Now due to pressure of population it is not so easy to hit upon a new and suitable settlement. For this reason and due to legislation protecting tribal property and measures taken to provide the tribals with land and credit, such movements are decreasing except in isolated areas.

(*vi*) **Displaced persons**

According to 1951 Census, there were only 132 displaced persons from East Bengal in the district out of which 74 were males and 58 females. With the inauguration of the Dandakaranya Project, their number has considerably increased. An account of the progress of reclamation and rehabilitation work in Dandakaranya area is given in Supplement I.

36. Languages*

(*i*) In the 1961 Census the total number of languages spoken in the district has been enumerated as 28. Out of these eleven are Modern Indian Languages. In order of numerical strength these are (1) Oriya, (2) Telugu, (3) Hindi, (4) Bengali, (5) Urdu, (6) Tamil, (7) Gujrati, (8) Punjabi, (9) Kanada, (10) Malayalam, and (11) Marathi. English and Nepali are the two non-Indian languages spoken in the district. Laria is the local dialect of the Chhatishgarh area of Madhya Pradesh. The rest fourteen are tribal languages. Whether the term 'Language' can be applied to the speaking media of expression of the tribes is a controversial point. One view is that the tribal people originally belonged to one or other major linguistic groups and have developed peculiar dialects through a long process of isolated evolution. The other view is that the tribes being the original inhabitants of the land the tongue which they speak must have independently originated and developed in their own society. In this connection two facts may be observed. Firstly, on the basis of their structure, the tribal languages can be broadly divided into two groups, the Dravidian group to which belong the languages of the Khonds and the Gonds, and the Austric in which the languages of the Gadabas and Savaras can be included.

* Census figures under this head exclude those of Kashipur tahsil

The second point is that if people speaking a major language can understand without any special effort another minor language which structurally belongs to its group and such understanding is reciprocated by the speakers of the minor language, then the minor language may be regarded as a dialect of the major. But this should be done with caution after taking due consideration of the history of both the people and their contiguity. A study of the chart given at Appendix B to this Chapter may throw some light in this matter.

Oriya, the principal language of the district is spoken by 908,766 persons who constitute about 66 per cent of the total population. Figures in respect of other languages spoken in the district have been given in Appendix C.

(ii) Regional distribution of population on the basis of mother-tongue

Mother-tongue has been defined in the 1951 Census as "The language spoken from the Cradle". In the said Census the smallest unit for which mother-tongue data were calculated was a "Census Tract" which invariably consisted of a number of police-stations and sometimes more than one administrative subdivision. The National Register of Citizens which was maintained for each and every village in this State does not also contain any data regarding mother-tongue.

Appendix D shows tahsil and police-stationwise distribution of population on the basis of mother-tongue according to 1961 Census.

(iii) Bilingualism

In the Census of 1961 out of the total population 1,498,271 of the district only 264,685 are shown to be speaking a language subsidiary to their mother-tongue. Out of this, 49,955 Oriya-speaking persons can speak one or more languages in addition to their mother-tongue ; 28,763 Telugu-speaking persons and 1,061 Bengali-speaking persons speak one or more languages besides their own. The following table shows the number of persons who speak one or more languages subsidiary to their mother-tongue noted against each :

Kui	..	48,725
Savara	..	27.209
Khond/Kondh	..	25,638
Gadaba	..	23,869
Parji	..	19,530
Koya	..	19,526
Gondi	..	13,167
Jharia	..	1,737
Halabi	..	1,389
Konda	..	1,106
Laria	..	277
Pengu	..	118
Santali	..	2

A very low percentage of women, from all linguistic groups, can understand and a still lower percentage can speak a language other than their mother-tongue.

A detailed statement showing number of subsidiary languages spoken by persons with different mother-tongues has been given at Appendix B of this Chatper.

37. Difference of dialects within the same linguistic group

(*i*) Oriya

The Oriya spoken in the district is not much different from the language as it is spoken in the neighbouring Ganjam district. It is somewhat different in intonation and structure of sentences from the standard Oriya spoken in the coastal districts. Some verbs and adjectives are used with a different meaning. There are certain words which are not at all used in the coastal districts and some of them are quite unintelligible to Oriya-speaking people of other parts of Orissa. The emphasis on the last consonant of the word is a characteristic of Oriya pronunciation but this feature is absent in the Oriya of the district and the last consonant is pronounced rapidly. There is also difference between the language of the higher castes and the lower castes and that of the educated differs slightly in intonation from standard Oriya but maintains the form of the latter.

(*ii*) Telugu

Telugu is spoken by the settlers from the neighbouring Andhra Pradesh. Naturally more and more of Telugu is heard as one approaches the border of Andhra. Tribes like the Konda-Doras and castes like the Madiga speak Telugu with an abundant mixture of Kuvi. Telugu businessmen and money-lenders have settled among the Oriyas and the Adivasis in Rayagada and its neighbourhood. They are found more or less in all important places like Gunupur, Bamini, Kukumba and Chalkumba of Gunupur subdivision ; Jemidipeta, Kotapeta, Kalyansingpur, Sikarpai, Bissamcuttack and Muniguda of Rayagada subdivision; Padwa, Pottangi, Semiliguda, Narayanpatna and Alamanda in Koraput subdivision and also in the Jeypore town itself where there are Telugu mill-owners, lawyers and businessmen. At places here and there in the district are found the Sisti-Karans or Bambali-Karans, originally Oriyas from the Karan caste who were settlers of the soil for long generations. These people adopted Telugu language when the southern areas were lost to Orissa and spoke a peculiar dialect which is an admixture of Oriya and Telugu.

38. Tribal dialects

No proper survey has ever been made of the aboriginal languages which are spoken by a third of the population. Grierson's survey did not extend to this district. But attempts have been made by different individuals to make a study of the various tribal languages, although the scope of such linguistic survey is not extensive.*

(i) Kuvi

Language of the Khonds of this district is known by the name Kuvi. It is a specific dialect of the Kui language. The main difference is that Kui has been more exposed to outside contact and has been much influenced by it whereas Kuvi maintains relative purity.

This language has several dialects spoken in different areas. They mainly differ by their association with and due to influence of other languages. Perhaps there are some half a dozen different dialects including the language of the Konda-Doras which is greatly influenced by Telugu. It is reported that the Khonds of Kalyansingpur maintain that they cannot understand the language of the Khonds of the neighbouring tahsil of Bissamcuttack.

The language as it is spoken in different parts has the following local variations:

(1) Comparatively pure Kuvi is spoken in the Koraput subdivision by Khonds of Dasmantapur, Lakshmipur and Narayanpatna police-stations.

(2) A closer approach to the above is the language spoken by the Khonds of Kalyansingpur and Bissamcuttack police-stations including the Dongria Khonds. A resemblance to this speech can be heard in Baliguda Agency of Baudh-Khondmals district. It is only this ancient Kuvi which has preserved the old hymns and ballads.

(3) Kutia Khonds of the Chandrapur, Budabeli areas of Gudari police-station as well as in the tract between Gudari and Durgi speak the Kutia dialect which is the same as that of the Katagarh area in the adjoining Ganjam Agency. Kutia dialect has an admixture of Savara and Kui.

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*Sri Gopinath Mahanti who knows fairly well the life of the tribal people of this district has depicted it in his novels and has worked on Kuvi (Kondha) with its dialects Bhutia and Dongia, variations within Kuvi, Gadaba (Gutab), Jhodia, Paroja and variations within Paroja dialects. The Tea District Labour Association (now defunct) has published a work on Gondi (Koya) An elementary collection of Kuvi words was also attempted by Sri Bhagirathi Nayak. Rev Dr. Sulze attempted a study of Kuvi which is, however, imperfect and at places incorrect. All the same it was an early attempt to study the Kuvi language which partly failed because this scholar, a German, could not distinguish between Telugu and Kuvi when he attempted to collect Kuvi from the language spoken by the Konda-Doras, which is a mixture of Kuvi and Telugu.

(4) Khonds of Rayagada speak Kuvi with stray mixtures of Telugu. The Rayagada dialect has *asi* ending for the *eun* ending of the Koraput Khonds. The Jatak-Doras or Jatak-Khonds also speak this language.

The Konda-Doras and Maning-Doras speak at places a mixture of Kuvi and Telugu and sometimes pure Telugu. The Enoti-Doras call themselves 'Budha-Khonds' or old Khonds which means that they belong to ancient Khond stock and have in course of time forgotten their language and adopted Telugu. The Jatapus speak Kuvi.

The Bhatras speak Oriya with an admixture of the Paroja dialect. The Dombs generally speak Oriya, but the Dombs of Koraput have also their own peculiar dialect. This speech is now rarely heard.

(*ii*) **Gondi and Koya**

The Gonds of Umarkot tahsil who are known to have come to this district from Bastar area speak a language called Gondi, which is Dravidian in origin. The Koya, the language of the tribe of that name of Malkangiri subdivision, is said to be a dialect of Gondi. Gonds and Koyas belong to the great Gond family and it is natural that their tongues preserve many resemblances.

(*iii*) **Savara and Gadaba**

The two principal languages of the Mundari group which are spoken in this district are Savara and Gadaba.

The Gadaba or the Gutab language which also contains some Savara words is spoken by all tribes of the Gadabas, by the Parengas and the Bondas and has also influenced the language of some Paroja tribes*.

The principal features of the Munda language are the existence of semi-consonant, which are imperfectly articulated and indistinct, the copious use of prefixes, infixes and suffixes, and the use of the dual case in addition to the singular and plural.

The Savara language, as spoken in the Parlakimedi Maliahs, has been studied by various authors†.

Each Khond or Paroja is practically an original poet. Songs are composed and sung by them, whenever they choose and specially when trecking, courting and on festive occasions. In the towns one sometimes sees wandering minstrels singing in tribal language and begging.

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*Austrine Meillet in *les languages du Monde* classes the Munda dialects among the Austric languages. It is maintained there that the speakers of these languages were forced to immigrate southwards from the north-east of India by the pressure of Aryan immigrants.

†Professor G. V. Ramamurti Pantul of Paralakimedi, his son Mr. G. V Sitapati and Miss A. M. C. Mundre of the Canadian Baptist Mission. The first named has produced Savara-English and English-Savara Dictionaries.

39. Scripts used

This district has remained for decades as a very backward district in the State with little or no contact with cultural centres. The tribal people with different languages had no script of their own nor had they adopted any script in the past. The scripts of the plain have many deficiencies in recording the peculiar pronunciation of the tribal speech*.

For other Indian and foreign languages the standard scripts are used.

Almost all the Oriya-speaking people, who finished their education before the district was merged with Orissa, had their education through the Telugu script. They learnt the Oriya script at a very advanced age.

40. General structure of caste

About the castes, classes and tribes of the district the following general observations may be made:

(*a*) The number of caste-groups are increasing due to assimilation of groups which were formerly not within the Hindu caste structure.

(*b*) Certain castes demand a higher status and deem themselves to be equivalent to certain castes and superior to some others. They also try to mould their behaviour accordingly.

(*c*) The place of the Brahmin at the ritual apex of the society is recognised throughout. However, within the Brahmin caste itself sections contend with one another to have a higher status.

(*d*) The place of those who are regarded as untouchables is fixed at the lower strata of the society. Due to extensive welfare measures adopted for them and due to wide propaganda against untouchability some humiliating prohibitions against them have disappeared but they have not gone up in the caste hierarchy. Within the group itself there are several castes with unequal status.

(*e*) The status of the intermediate castes is very flexible. Various castes within this group demand higher status than others. Social recognition regarding the status of any group is not rigidly fixed.

(*f*) There are certain castes in the intermediate and the lowest group, the counterparts of which are not to be found in other districts, though functionally equivalent groups can be located.

*G. V. Ramamurti Pantulu, who has studied the Savara language and has written Savara-English and English-Savara Dictionaries invented a script for the Savaras but the same was not popular. Another gentleman, Sri S. P. Mangayya, who has produced some dramas and songs in Savara language for social upliftment, has similarly invented another script for Savaras with 36 letters.

(g) The district shows many of the features of a settler's frontier, the settlers being the castes standing high in the hierarchy of the Hindu society. The best land belongs to them and they maintain a language and a pattern of customs and practices different from the original inhabitants. They also live, almost always, in separate villages.

The above discussion gives a picture of the general structure of the castes. It may now be discussed how particular castes fit into this structure.

(i) **Acchuvaru**

These were recorded in Madras Census Report, 1901, as "Oriya-speaking carriers of grain, etc., on pack-bullocks. Treated as sub-division of Gaudo". It has been observed that they are not Oriya people and are attached to Devanga weavers. It seems the Oriya counterparts have been merged with their parent caste.

(ii) **Agaru**

Known as a small caste of Telugu cultivators of Visakhapatnam and Ganjam, who are also sellers of betel leaves.

(iii) **Badhei**

The carpenters and blacksmiths (Kamara) are not separate castes and the two sections both interdine and intermarry. Socially they occupy the same position as the agricultural classes. The hereditary headman is called Maharana.

(iv) **Bagata**

The Bagatas are a class of Telugu fresh-water fishermen who are said to be expert in catching fish in fresh water. Though they sometimes ask Oriya Brahmins to officiate in their marriage they have no relationship with the Oriya fishermen.

(v) **Bariki**

It is the name for village watchman in some places whose duty it is to guide the travellers on their march from place to place.

(vi) **Bauri**

The Bauris of the district were described as "One of the worst criminal tribes of India. They not only commit robberies, burglaries and thefts, but also practise the art of manufacturing and passing counterfeit coin*". This only refers to the Telugu-speaking Bauris. The Oriya Bauris have also undergone a complete change and are now working as rural agriculturists.

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*M. P. R. Naidu, *The Criminal Tribes of India*, No. III

(*vii*) **Bavuri**

"The Bavuris or Bauris are a low class of Oriya basket-makers, and more familiarly known as Khondala. They are a polluting caste living in separate quarters, and occupy a position lower than Kandaras, Dandasis and Haddis. They claim that palanquin bearing is their traditional occupation and consequently call themselves Bhoi"*. This description has now proved to be erroneous. The Bavuri and the Bauris are now considered as higher than the Kandaras, Dandasis and much higher than the Haddis.

(*viii*) **Bhandari (Barber)**

"The name Bhandari is derived from *Bhandar* or treasure. The zamindars delivered over the guarding of the treasure to the professional barber who became a more important person in this capacity than his original office of shaver in ordinary to His Highness"†. The Bhandaris occupy a higher position than the Telugu barbers. Though shaving is an act after which one is to be purified with bath, the touch of the Bhandari at other times is not considered as polluting.

(*ix*) **Brahmin**

The Oriya Brahmins of Koraput according to Thurston ‡ belong to the Utkala section of the Pancha Gaudas. Between them and the Pancha Dravidas to which the Telugu and Tamil Brahmins belong there is a considerable difference. Differentiating them from the Telugu Brahmins he observes that water touched by Dravida Brahmins is considered by the Brahmins of the other groups as polluted. They call the Dravidas 'Komma' (a corruption of Karma) Brahmins. They are divided into the following twelve sections :

1. Santo (Samanta, a chief)
2. Danua (gift receiver)
3. Padhiya (one who learns Vedas)
4. Sarua (dealers in *Saru*, tuber of *Arum, colocasis antiquotrum*)
5. Halua (those who work on '*hala*', plough)
6. Bhodri (Bhadriya, an agraharam on the Ganges)
7. Barua (after a small sea-port-town)
8. Deulia (one who servcs in temple)
9. Katakiya (Kataka, Palace, those who live in palaces as servants of zamindars).
10. Sahu (Creditor)
11. Jhadua (Jhad, Jungle)
12. Sodeibalya (those who follow an ungodly life)

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* *Thruston*, Vol. II, p. 175

† *Occasional Essays on Native South Indian Life*

‡ *Thruston*, Vol. II, pp. 386-87

It is recorded* that the Santos regard themselves as superior to the others and do not perform Purohit's work for them though they do for zamindars. The Danuas live much by begging especially at the funerals of wealthy persons but both they and the Padhiyas (Padhi) know the Vedas and are priests to the zamindars and the higher castes of Sudras. The Saruas cultivate the 'Arum' (*colocasis*) and the Haluas go a step further and engage in ordinary cultivation. A few of the Saruas are qualified to act as Purohits, but the Haluas hardly ever are and they were shown† to be the most illiterate of all the Brahmins. Regarding the sixth class, the Bhodris, a curious legend is related. Bhodri means a barber, and the ancestor of the subdivision is said to have been the son of a barber who was brought up at Puri with some Santo boys. Consequently they were adopted as Brahmins but other Brahmins, even Karans, Gaudas and Mohantis decline to accept water from them. The Baruas are the only class who do Purohit's work for other castes. Except the Sodeibalyas, all others perform the *Sandhya* and *Tarpan*. The Deulias are *pujaris* and menials in zamindars' houses. The Katakiyas are household servants to zamindars. The Sahus trade in silk clothes, grain, etc. and are money-lenders. The Sodeibalyas are menial servants to the zamindars and work for daily wages. The Brahimins occupy a dominant place in the economic and social affairs, their number is small compared to other castes. They are mainly concentrated in and around Jeypore, Nowrangpur and Gunupur.

(*x*) **Chandala**

In the Census of 1901 more than a thousand individuals were recorded as Chandala, which is defined as a generic term, meaning one who pollutes. According to Manu's Code the origin of the lowest caste of all (the Chandala) may be ascribed to the intercourse of a Sudra man and Brahmin woman.

(*xi*) **Chitra-ghasi**

The Chitra-ghasis are a class of artisans, whose name meaning "Ghasis who make artistic things", bears reference to their occupation. They are employed in the manufacture of brass and bell-metal jewellery which is largely worn by the tribes inhabiting the district and are generally found attached to the Khond and Savara villages. They are a polluting class. These people are no longer regarded as untouchables and have no connection with the Ghasis by whom they are regarded as superior. They have been tabulated in the category of Other Backward Classes.

(*xii*) **Dandasi**

The word Dandasi is derived from the Sanskrit "Dandapasika" meaning a police officer. But the people of this caste were formerly noted for their criminal habits. They were said to be professional

* *Madras Census Report*, 1901

† *Ibid*, 1891

thieves. There is a legend that they adopted this occupation as their profession because their ancestors assisted the Pandavas to escape from the lac fort which was constructed by the Kurus with a view to killing them. Due to rehabilitation measures and even long before that they had largely given up their criminal habits. They have been tabulated as a Scheduled Caste.

(xiii) Dhakkodo

A small mixed class of Oriya cultivators, concerning whom there is a proverb that Dhakkodo does not know his father. They are described in the Census Report, 1891, as a caste of cultivators found in the Jeypore agency tracts. They are said to be the offspring of a Brahmin and Sudra girl and, though living on the hills, they are not an uncivilised hill tribe. Some prepare and sell the sacred thread while others are confectioners.

xiv) Dhobi (Dhoba)

Dhobi is the name by which the washerman caste of Orissa is known. They are common throughout the State. In Koraput they are quite distinct from the Telugu washermen.

(xv) Dhuliya

It is a small class of Oriya cultivators, some of whom wear the sacred thread, and employ Vaishnavas as their priests. The name is said to be derived from 'Dhuli', i.e., dust, with which those who work in the fields are concerned.

(xvi) Domb

The name Domb or Domba is said to be derived from the word *Dumba* meaning devil, in reference to the thieving propensities of the tribe. The Dombs are a Dravidian caste of weavers and menials, found in the hill tracts of Visakhapatnam. This caste appears to have spread over Bengal, Bihar and Madhya Pradesh. The Dombs weave the cloth worn by the hill people, but they also work as labourers, scavengers, etc. Some of them are extensively engaged in trade and have more knowledge of the world than the ryots who despise them. In the Census Report of 1871, it was noted that in many villages the Dombs carry on the occupation of weaving, but in and around Jeypore they are employed as horse-keepers, tom-tom beaters, scavengers and in other menial duties. These people are called Paidi by Telugus, Domba by Savaras and Pana by Khonds. They are the weavers, traders, money-lenders of the hill tribes being very useful as middlemen between the Khonds, Savaras, Gadabas and other hill people on the one hand and the traders of the plains on the other. They have been recognised as a Scheduled Caste.

(*xvii*) Gauda (Cowherd)

Like those of all the cowherd classes, its members say that they are descended from the Yadava tribe in which Krishna was born. The majority of the Gaudas are now cultivators, but there is evidence that the keeping and breeding of cattle is their traditional occupation. There are the following subdivisions—Apoto, Behera, Bolodiya, Dongayat, Dumalo, Gopopuria, Kolata, Komiriya, Kusilya, Ladia, Madhurpuria, Magatho, Pattilia and Sollo Khondia. In the Census Report of 1871, it is noted that there are many Gaudas of high social standing, who have acquired much wealth through tending of cattle. These men own, in many instances, large herds of buffaloes which being reared in the boundless pastures of the hills are much prized by cartmen of the low country for draught purposes.

(*xviii*) Golla

The Gollas are the pastoral caste of the Telugu people. The tradition of the caste attributes its descent from Krishna. The hereditary occupation of the Gollas is tending sheep and cattle, and selling milk, but many of them have now acquired lands and are engaged in farming. Some of them are also in Government service. The people of this caste are quite inoffensive and comparatively honest. They have been tabulated among the Other Backward Castes.

(*xix*) Gudiya

The Gudiyas are the professional sweetmeat-sellers. They rank high in the social scale and the sweetmeats prepared by them are purchased by all castes including Brahmins. The caste is divided into two sections one of which is engaged in selling sweetmeats and crude sugar and the other in agriculture. The former are called Gudiyas and the latter Kolata, Haladia or Balasi Gudiyas in different localities.

(*xx*) Haddi

The Haddis are a low class of Oriyas, corresponding to the Telugu Malas and Madigas, and the Tamil Paraiyans. It has been suggested that the name is derived from Haddi, a latrine, or Hada, bones, as members of the caste collect all sorts of bones and trade in them. They play drums for all Oriya castes, except Kandaras, Tiyoros, Tulabhinas and Sanris. The Haddis may be divided into Haddis proper, Rellis and Chachadis.

(*xxi*) Jaggali

The Jaggalis are leather workers. But now they are engaged in cultivation and miscellaneous labour. Its members speak both Oriya and Telugu. They admit outcastes from other communities to their ranks on payment of a small fee.

(xxii) **Kalingi**

They are regarded as a subdivision of Kumati who were inhabitants of the ancient Kalinga country. They are considered inferior to the other subdivisions on account of their eating meat. They are mainly traders and shop-keepers. There is also a caste of Paikas or fighting men of that name in Jeypore.

(xxiii) **Keuta**

This is a fisherman caste, its members sometimes call themselves as 'Kaivarta', a Sanskrit term. Besides fishing in rivers, they ply boats and catamarans, and some are also traders. Though they are low in the social scale they are not regarded as untouchable. Preparation of fried rice is their second occupation.

(xxiv) **Kandara**

This is a fishing caste who fish in ponds, lakes, rivers and backwaters, but are never engaged in sea-fishing. The Kandaras rank very low in the social scale and even the Haddis refuse to beat drums for them and do not accept boiled rice which they touch. In some places the members call themselves Dasa-Dhibara.

(xxv) **Kansari**

They derive their name from *Kansa*, a bell-metal dish. They manufacture household utensils. Their status is little higher than the agricultural castes.

(xxvi) **Karan**

The origin of the Karans is not clearly known. According to some scholars they are Kayasthas of Northern India, who are of Kshatriya origin. According to Manu, the Karans belong to the Vratya Kshatriyas who do not perform the Vedic rites. Yajnavalkya describes the Karan as the offspring of a Vaishya man and a Sudra woman, and he is supported by the lexicographer Amara Simha. But the relation between the present Karans and those of the time of Yajnavalkya or Amara Simha cannot be established. In the present social scale the Karans stand next to the Brahmins. This caste is very flexible. Many non-Brahmin castes claim to be Karans when they attain education and wealth.

(xxvii) **Kshatriya**

The family chronicles ascribe a very ancient origin to the line of Jeypore zamindars. Beginning with Kanaksena of Solar race, a general and feudatory of the king of Kashmir, they trace the pedigree through thirty-two generations down to Vinayaka Deo, a younger son, who left Kashmir not agreeing to hold a subordinate position, went to Benaras, did penance to Kasi Visvesvarasvami there, and was told by the god in a dream to go to the kingdom of Nandapur. The Kshatriyas of Koraput are said to be his descendants. The present Jeypore according to Thurston was a place of the Kshatriya class. Their social status is equivalent to that of the Karans though between themselves they contest the relative position.

(*xxviii*) **Kumbhara**

The potters are called Kumara in Telugu, Kumbhara in Oriya and Kumbaro in Canarese, all these names being corrupted forms of the Sanskrit word Kumbhakara, pot-maker. In social position they are considered to be a superior class of Sudras. The Telugu Kumaras were cooks under the ancient kings, and many of them still work in that capacity in Sudra houses. Most of them follow the traditional occupation.

(*xxix*) **Boipari**

The Boiparis are a carrier caste whose profession is to carry goods for trade on the back of bullocks. Their bullocks are always picturesquely dressed. Throughout the year they are on the move, only halting during rains. They have been tabulated among the Other Backward Classes.

(*xxx*) **Lohara**

The Loharas, Luhuras or Luharas are an Oriya caste of iron workers, whose name is derived from *loha* (iron). It may be mentioned here that the Loharas have no connection with Kamaras (blacksmith) and Badhei (carpenters). They have been tabulated among the Other Backward Classes whereas the other two are not.

(*xxxi*) **Madiga**

The Madigas are a leather working caste whose language is Telugu. They are emigrants from the Bellary district of Mysore State. Socially they are considered to be in the lowest rung of the society. They differ considerably from the 'Mochis' and are regarded as a separate caste. They have been included in the list of the Scheduled Castes.

(*xxxii*) **Mala**

The Malas have been listed as a Scheduled Caste. Their main profession is weaving and cultivation. Previously they had much *inam* land, which, in course of time, has been taken away by others. As a result of this, most of them have taken day-labour as their profession.

(*xxxiii*) **Mali**

The Malis are now mostly cultivators, but their traditional occupation (from which the caste name is derived) is making of garlands, and providing flowers for the service of the Hindu temples. They are especially clever in growing vegetables. Their mother-tongue is Oriya. Their status is equivalent to those of the agricultural castes. They have been listed among the Other Backward Classes. The Malis maintain that their ancestors lived originally in Benaras, wherefrom they emigrated to serve the Raja of Jeypore.

(xxxiv) **Omanatya**

The Omanatya or Omaitos are an Oriya cultivating caste. According to a tradition the ancestor of this caste was one Amatya, a minister of Sri Rama at Ayodhya. The caste title is usually Nayak, but the more prosperous take the title Patro.

(xxxv) **Paidi**

The Paidis are a class of agricultural labourers and weavers, found in the Visakhapatnam district. Some of them are employed as servants and village watchmen. They are closely akin to the Panas and Dumas of the hills In the interior of Jeypore Agency tracts the Dombs and Paidis both repudiate the suggestion that they are connected with each other. The Paidis, in some places, claim to belong to the Valmiki Kula and to be descended from Valmiki, the author of the Ramayana. They have been included in the list of Scheduled Caste as a separate caste.

(xxxvi) **Paika**

In the Madras Census Report, 1891, Paika is defined as an occupational rather than a caste name. It means a foot-soldier and is used to denote the retainers of the Oriya chiefs of Ganjam and Visakhapatnam. These men were granted lands on feudal tenure and belonged to various castes. They are now ordinary agriculturists. Some are employed in the Police Department. They have been included in the list of the Other Backward Classes.

(xxxvii) **Painda**

Thurston maintains that Painda is a synonym for Paidi. The Paindas have been listed among the Scheduled Castes as a separate caste.

(xxxviii) **Rona**

The Ronas are a class of Oriya-speaking hill cultivators, who are said to hold a position superior in social scale to the Parojas, from whom by compulsion and cajolery, they have acquired lands for themselves. They are not of very long standing in Jeypore. The Ronas are supposed to be the descendants of Ronjit, a great warrior of Orissa. In social status they are said to be a little inferior to the so-called Kshatriyas. Some of them serve as armed retainers and soldiers of the native chiefs, and some are engaged in trade and cultivation. These people have been included in the list of the Other Backward Classes.

(xxxix) **Sapari**

Thurston holds the view that they are a sub-group within the Haddi caste. They have been enlisted among the Other Backward Classes as a separate caste.

(*xl*) **Sundi**

The Sundis are summed up in the Madras Census Report, 1901, as an Oriya toddy-selling caste. They do not draw toddy themselves but buy it and sell it. In addition to this business they have now adopted money-lending. They have been included in the list of Other Backward Classes.

(*xli*) **Sankhari**

The Sankharis are a small class of Oriya lac-bangle (Sankha) makers, who should not be confused with the Telugu Sunkaris. The men are engaged in agriculture, and the women manufacture the bangles. They have been enumerated among the Other Backward Classes.

(*xlii*) **Telli**

The Tellis are an oil-pressing caste. They are divided into three sections, namely, Haladia, Baladia and Khadi. The Haladias were originally dealers in turmeric. The Baladias receive their name from the fact that they carry goods on pack-bullocks. The Khadis are mainly engaged in extracting oils in oil-mills. The Tellis have been placed in the list of Other Backward Classes.

(*xliii*) **Tanti**

The hereditary occupation of the Tantis is weaving. Their number is very small in the district. They have been included in the list of the Other Backward Classes.

(*xliv*) **Valmiki**

Thurston observes that Valmiki is a name assumed by the Boyas and Paridis who claim to be descended from Valmiki, the author of the Ramayana. This caste has been placed in the list of the Scheduled Castes.

41. General structure of tribes

The tribes of Koraput can be divided into the following three broad divisions :

(1) **Real primitive tribes**

These tribes are isolated from the non-tribal people and in some cases also from other tribes. They maintain a language of their own and have manners, customs and practices, dresses and appearance which are specifically distinctive of them. They mostly have an unstable economy, such as the shifting cultivation and are largely dependent on the forest. They do not stay in one village for generations together but when the adjoining areas are no longer suitable to derive a living they desert the place and settle in another place. Most of them speak a Dravidian tongue.

(2) Tribes in transition

These tribes come nearer civilisation and have adapted themselves to the civilised society in different degrees. They readily adopt the economic system of the civilised society, but their social organisation is less responsive to change. They speak their own tribal language while talking among themselves but they talk either in Oriya or Telugu with outsiders.

(3) Assimilated tribes

These tribes have been completely assimilated by the Hindu society and their status becomes equivalent to one or other of the established castes. They speak either Oriya or Telugu even when they talk among themselves. They have adopted the dress and ornaments of the Hindus and also practise the Hindu religion though in most cases they have their local gods.

Against this background the general structure of the tribes is discussed below with reference to important tribes of the district;

(*i*) Bagata

About the Bagatas Thurston writes that Bagatas, Bhaktas or Baktas are a class of Telugu fresh-water fishermen who are said to be expert at catching fish with a long spear. Some of the Bagatas are hill cultivators in the Agency tracts of Visakhapatnam. They account for their name by the tradition that they served with great devotion (*bhakti*) the former rulers of Golconda and Madgol, who made grants of land to them in Mokhasa tenure. Some of them are heads of villages. The Bagatas have been enlisted as a Scheduled Tribe.

(*ii*) Bhottada

The Bhottadas are a class of Oriya cultivators and labourers speaking Muria or Lucia otherwise known as Basturia, a dialect of Oriya. Taylor says that the caste is the same as Muria, which is shown separately in the tables, and in H. G. Turner's notes in the Census Report of 1891. But whether identical or distinct, it seems clear that both are subdivisions of the great Gond tribe. There is a current tradition that the Bhottadas originally dwelt at Barthagada and emigrated to Visakhapatnam long ago. It is vaguely mentioned that Barthagada was situated towards and beyond Bastar, near which there are still to be found people of this caste, with whom those living in the Visakhapatnam district intermarry.

(*iii*) Bonda Poraja

The Bondas known among themselves as Remo (men) are a small tribe of the type now often called Austro-Asiatic, which at the time of the 1941 Census numbered only 2,565 persons. Their country is the wild and mountainous region north-west of Machkund river, and here they have preserved themselves comparatively unaffected by the march

of civilisation. Indeed, by plainsmen and officials, the Bondas are regarded as entirely savage, almost as the classic savage type. The strange dress and appearance of their women, their violent homicidal ways, their unfamiliar tongue—they speak a different Austro-Asiatic language—the inaccessibility of their abode separate them from other tribes of the district.

Earlier writers tended to regard the Bondas as an offshoot of the Gadabas, a neighbouring but much larger tribe of similar racial and cultural affiliations. Thus, Henderson describes the Bondas as one of the three tribes into which the Gadabas are divided.

The Gadabas are clearly divided into three classes—Bonda Poraja, Bonda Gadaba and the Parenga Gadaba.

Thurston, who bases his account of the Bondas on the reports of May and Henderson, classified them as Paroja, but describes them as a section of the Gadabas, calling themselves the Bonda Gadaba and speaking dialect of Gadaba, but a little later he says that this connection is strongly denied by the Bondas themselves. Ramdas, in an article on the Parojas of Orissa, says that although the Bondas are usually counted as the fifth class of Paroja, their habits and dress show that they are quite distinct. They appear to be more akin to the Maris of Bastar. Further, Heimendorf points out that the languages of the Bondas and Gadabas, though of the same family, are so different that they are not mutually understandable. Both the tribes, however, recognise a fundamental relationship, partake of each other's food, and on rare occasions even intermarry. In spite of the many divergences in material possessions, social customs and individual religious beliefs and a certain difference in appearance accentuated by dress and ornaments, there seems to persist among Gadabas and Bondas a similar cultural atmosphere and one can hardly doubt that they are both representatives of ancient Austro-Asiatic culture.

The origin and affiliations of the Bondas are obscure. But one may accept the possibility that they are members of a group of Austro-Asiatic tribes which at some remote date took shelter in the wild Jeypore hills. Whence they came, there is no evidence to say, although most of their affinities are with the north-east, nor can one tell how they fared during the centuries they lived in their present home. There are no records, no remains, and even the Bondas' own legends seem to be of comparatively recent date. But there is every reason to suppose that the Bondas have changed very little during their long history and in them one can have a chance of studying a type of character and its material expression that may be millennia old*. The Bondas have been enlisted as a Scheduled Tribe.

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* Varrier Elwin, *Bondo Highlander*, 1950

(iv) Didayis

Thurston holds the view that the Didayis are part of the Paroja tribe. Dr. Elwin quoting a Bonda myth says, "The eldest brother was a Bhoi Gadaba, the next an Asur Gadaba and the remaining ten Kondo, Bondo, Didayi, etc."*. The relationship of the Didayi with the Bonda, Paroja and the Gadaba is very intimate and matrimonial relationships between the Didayi and others, though clandestine in nature, are not found wanting. In spite of all these they maintain their distinctive identity and cannot be regarded as a part of any tribe. They have been enlisted as a Scheduled Tribe.

(v) Gadaba

The Gadabas are a primitive tribe classified as Mundari or Kolarian on linguistic grounds. The word Gadaba, Mitchell states, signifies a person who carries loads on his shoulders. The tribe call themselves Guthan. They speak a Mundari dialect, called Gadaba, after their tribal name, and are one of the two Mundari tribes found so far south as Visakhapatnam. Their tribal organisation is not very strict and a Bhatra, a Paroja, a Muria or a member of any superior caste may become a Gadaba at an expenditure of 2 or 3 rupees. The Gadabas are a tribe of agriculturists, coolies and hunters. The Gadabas are also employed as bearers in the hills and carry palanquins. There is a tradition that the tribe owes its name to the fact that its ancestors emigrated from the banks of Godavari river and settled in Nandapur, the former capital of the Rajas of Jeypore. The Gadabas have a language of their own, of which a vocabulary is given in the Vizagapatam Manual. This language is included by G. A. Grierson† in the Munda linguistic family. In Chipurapalli and Bobbili taluks are found small villages of the Gadabas which apparently are colonies established by those that migrated into these places in ancient times. The Gadabas living in such villages in the vicinity of the more civilised people forgot their native tongue, dress and custom and took up those of the civilised man. It is now very hard to identify the tribe of such men unless they themselves tell us what their tribe is. Consequently it is difficult to acquire an uniform account of these people who form a branch of the Munda tribe. It is but natural that those 'Gadabas' whose original home was in the north of the Vindhya mountains should be called by a name connected with 'Gada' by which a brook or stream is indicated in that part of the country. They might have immigrated into the hills of Koraput district when all the Munda tribes were dislocated by more powerful people.

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* Elwin, *Bondo Highlander*, p. 2

† *Linguistic Survey of India*, IV, 1906

(vi) **Gond**

The Gonds constitute the principal tribe of the Dravidian family and perhaps the most important of the non-Aryan or forest tribes in India.

In the districts of Sundargarh, Sambalpur and Bolangir they speak Oriya and there is no trace to show that they spoke any other language even in the remote past. In Koraput district they speak a Dravidian tongue which has been named Gondi after them. In Koraput district they maintain their separate identity as a tribe whereas in other districts they have been integrated into the Hindu society as a rather high ranking caste.

The derivation of the word Gond is uncertain. It is the name given to the tribe by the Hindus or Mohammedans, as their own name for themselves is Koitur or Koi. This evidence seems to establish a probability that the Gonds and Khonds were originally one tribe in the south of India and that they obtained separate names and languages since they left their original home for the north. The fact that both of them speak languages of the Dravidian family, whose home is in Southern India, makes it probable that the two tribes originally belonged to the south and migrated northwards into the Central Provinces and Orissa. This hypothesis is supported by the tradition of the Gonds. The history of the Gonds as depicted by Russel shows that in distant past they were rulers of many principalities in the former Central Provinces and Orissa. Their kingdoms were overthrown by the Marathas. The British, however, rocognised Gond zamindars in Orissa and Central Provinces. These zamindars continued until they were abolished under the Scheme of Abolition of Estates. They have been enlisted as a Scheduled Tribe.

(vii) **Jatapu**

The Jatapus are described, in the Madras Census Report, 1901, as a civilised section of the Khonds, who speak Khond on the hills and Telugu on the plains, and are now practically a distinct caste. They consider themselves superior to those Khonds who still eat beef and snakes and have taken to some of the ways of the castes of the plains. They have been enlisted as a Scheduled Tribe.

(viii) **Khond, Kond or Kandha**

The main concentration of the Khonds is in Gunupur subdivision. Khonds are to be found throughout Orissa and mostly in the districts of Ganjam, Baudh-Khondmals, Kalahandi and parts of Bolangir and Sambalpur districts. Much has been written about this tribe.

It is noted in the Madras Census Report, 1891, that the Khonds inhabit the hill tracts of Ganjam and parts of Vizagapatam. They call themselves Kui, *a name identical with the* Koi or Koya *of the Godavari* Agency and the south of Koraput district. The Telugu people call themselves Kotuvandlu. The origin of the name Khond is doubtful but Mac Pherson is probably right in deriving it from Telugu Konda, a hill. All these names are derivatives of the root Ko or Ku, a mountain. There are 58 subdivisions of the Khonds. The list includes many names of other castes, a fact which must be in part ascribed to the impossibility of distinguishing the true Khonds from persons returned as Khondavandhu, Kondalu, Kofuvandlu, etc., terms which mean simply highlanders, and are applicable to all the hill tribes. The Khonds have a sturdy physical constitution to undergo the severest exertions and to endure every form of privation. Their height is about the average standard of the persons of the Peninsula. Their forms are characterised by strength and symmetry. The muscles of the limbs and body are clear and glossy, its colour ranging from light bamboo to a deep copper shade, the heel is in a line with back of the leg. As regards their character, the Khonds possess a great love for liberty. They are faithful to their friends. Their worst vice is drunkenness. They can be divided into three major economic classes which are as follows : (1) owner-cultivators or non-owning cultivators of the plains, (2) dependent upon shifting cultivation, (3) having occupation other than cultivation. The Khonds are the biggest Scheduled Tribe of Orissa.

(*ix*) Konda-Dora

The Konda-Doras are hill cultivators. They are also known as Kondo Doras, Konda-Kapus and Ojas. From what has been ascertained of their languages, it seems certain that in spite of the differences found in them because of the influence of Oriya and Telugu, they are substantially of the same origin as the Paroja language and the Khond language. But the people themselves seem to have entirely lost all those rights to the soil, which are now characteristics of the more northern tribes. They have been enlisted as a Scheduled Tribe.

(*x*) Koya

The Koyas are a tribe inhabiting the hills in the north of the Godavari district and are also found in the Malkangiri subdivision of Koraput district. They are said to belong to the great Gond family. The Koyas have a tradition that about two hundred years ago they were driven from the plateau in the Bastar country by famine and disputes, and this relationship is acknowledged by the Gutta Kois, i.e., the Hill Kois, who live on the highlands of Bastar. The Koyas are a Scheduled Tribe.

(*xi*) **Pentiya**

The Pentiyas also call themselves Holuva. In the Madras Census Report, 1901, they are called Pantia, as well as Pentiya and are described as Oriya betel leaf sellers. Their occupation in the Jeypore tract is that of cultivators. Numbers of them migrated thither from Bastar. Their language is Holuva, which is easily understood by those who speak Oriya. The Pentiyas have been enlisted as a Scheduled Tribe.

(*xii*) **Paroja**

The Porajas or Parojas are hill cultivators found in the districts of Ganjam and Koraput. It is noted in the Madras Census Report, 1871, that there are seven classes of these Parojas, which differ from each other in points of language, customs and traditions. The Parojas seem to have been inhabiting this country from about the second century of the Christian era. The servitude into which the Paroja has been reduced and the cruel treatment given to him by his master made him faithless and dishonest. The Parojas are divided into 12 tribes and each tribe is called after the region in which it lives. They have been enlisted as a Scheduled Tribe.

(*xiii*) **Saora, Savar, Saura or Sahara**

Since a close linguistic affinity is found between the Savaras and the Mundas and both of their dialects have been grouped in Austro-Asiatic linguistic family, Savara is regarded as of Munda family. The name of the tribe has been well known for nearly two thousand years. Pliny makes mention of Suari, and Ptolemy of Sabarai. Ptolemy particularises his description by saying that the tribe dwelt to the south-west of the Gangetic Delta and at a short distance from the sea-coast thus making identification with the Savaras of Orissa almost certain. Nowadays the indigenous Savara is found in the hills of the Ramagiri and Parlakimedi regions of Ganjam and the Gunupur tahsil of Koraput being unaffected by Hindu influence.

The Savaras of this district practise Terrace cultivation. They terrace the hill-sides for rice cultivation. The upper terraces are often only a few feet in width and are supported by stone revetments, sometimes fifteen feet deep. They are not satisfied with wet cultivation alone and almost every family has its patch of Podu cultivation on the hill-slopes.

There are two categories of Savaras, such as Lambalanjiya (Long-tailed) Savaras and the Kapu Savaras. The former category put on round their loins cloth with coloured tasselled ends hanging down in front and behind, on account of which they are sometimes called Lambalanjiya. The Kapu Savaras are low-land cultivators. They also wear a coloured cloth on the head, with frequently a bunch of feathers stuck in the hair and a number of brass and bead necklaces round the neck.

There are no exogamous divisions among the Sâvaras. But it is considered improper for a man to take a bride from his own village. Marriage by capture is practised among them.

Savaras also practise cremation and believe in immortality of the soul. Their pantheon consists of deities and spirits represented in the form of trees and stones.

The Savaras do not practise human sacrifice or female infanticide nowadays. The low-land Savaras speak Oriya mixed with Telugu outside their home because of Telugu influence.

42. Religious-beliefs

The religious belief of the district can be broadly divided into two: (*a*) the great religions like Hinduism, Christianity, Islam, etc. and (*b*) tribal religions.

The majority of the non-tribal people profess Hinduism, the characteristics of which are common throughout India. The Hindus of this district mostly worship 'Siva', 'Vishnu' and 'Sakti'. They also pay respect to tribal gods and goddesses peculiar to the district. According to 1961 Census Report* there are 1,463,177 Hindus, 164 Sikhs, 91 Jains, 29 Buddhists, 31,155 Christians and 3,655 Mohammedans in the district. These figures indicate that the bulk of tribal population has been included under Hindu religion although there have been conversions into Christianity.

The religious belief of the Christians has a duality. Almost all the Christians of the district are converted tribals. They follow many of the formalities of Christianity such as Church-going and observance of important festivals. They can also be differentiated, in some respects, from other tribals who do not profess Christianity. But the tribal Christians observe certain customs and beliefs, which in their religious implication are not only different but also contradictory to Christianity. The Mohammedans of the district can be divided into two groups. One group has come to the district recently and is engaged in trade, commerce and other urban activities. They have a tendency to differentiate themselves sharply from others, specially Hindus. They elaborately observe the Mohammedan religious practices. The other group, whose migration occurred in some obscure past, may be regarded as altogether a different community having practically little relationship with the other.

The tribal religions are specific to each tribe, at least in nomenclature. But in substance they do not differ much and are marked by such common features as totemism, polytheism, magic, non-recognition of supreme being, etc. However, no sharp line can be drawn between the local functioning of the Hindu and the tribal religions and both have been sharing each other's features.

* This excludes Kashipur tahsil.

An account of the religious beliefs of different dastes, tribes and communities of the district is presented below :

(*i*) **Bagatas**

The Bagatas are both Vaishnavas and Saivas and the former get themselves branded on the arm by a Vaishnava Guru.

(*ii*) **Barik**

People of this caste sometimes officiate as priests of the village deities. Their service is required during the sowing ceremony which takes place in the month of *Baisakha*.

(*iii*) **Bauri**

They keep with them a small quantity of wheat and sandal paste in a small tin or brass case, which they call 'Devakadana' or God's grain and a tuft of peacock's feathers, all in a bundle. They are very superstitious, and do not embark upon any enterprise without first ascertaining by omen whether it would be attended by success or not. They do this by taking at random a small quantity of grains out of their Devakadana and counting the number of grains, the omen being considered good or bad according as the number of seeds is odd or even.

(*iv*) **Bavuri**

The Bavuris do not worship Jagannath or other higher deities but show reverence to their ancestors and the village goddesses or Thakuranis.

(*v*) **Dandasi**

The Dandasis worship various Thakuranis (village deities) like Sankaithuni, Kuladankuni, Khambesari and Kalimuki. The goddesses are either represented temporarily by brass vessels or permanently by three masses of clay into each of which a small bit of gold is thrust. When Bassia (*Mohua*) buds or mangoes are first eaten in their season, a sacrifice is made, and a goat and fowl are killed at the time of first eating ceremony.

(*vi*) **Dhobi**

They are Vaishnavas but some of them also worship Kali or Durga. They employ the Bairagis and occasionally the Brahmins as their priests.

(*vii*) **Domb**

Their chief god, probably an ancestral spirit, is called the Kaluga. There is one in each village, in the headman's house. The deity is represented by a Pice (copper coin) placed in or over a new earthen pot smeared with rice or turmeric powder. During worship, a silk cloth, a new cloth or a wet cloth may be worn, but one must not dress in leaves. Before the mangoes are eaten, the first fruits are offered to the moon at the full-moon of the month of *Chaitra*.

[70 B. of R.—14]

The Dumas' (evil spirits) are represented as souls of the deceased, which roam about without a home, so as to cause to mankind all possible harm. At the birth of a child the Duma must be invited in a friendly manner to provide the child with a soul, and protect it against evil. For this purpose, a fowl is killed on the ninth day, a bone detached and pressed into the hand of the infant. The relations are seated in solemn silence, and utter the formula : "When grandfather, grandmother, father or brother comes, throw away the bone, and we will truly believe it". No sooner does the sprawling and excited infant drops the bone than the Dumas come, and boisterous glee prevails. The Dumas occasionally give vent to their ghostly sounds, and cause no little consternation among the inmates of a house who hide from fear. Cunning thieves know how to rob the superstitious by employing instruments with a subdued tone or emitting deep sounds from the chest. The yearly sacrifice to a Duma consists of a black fowl and strong liquor. The Duma is not regarded only as an evil spirit, but also as tutelary deity He protects one against the treacherous attacks of witches. A place is prepared for him in the door hinge, or a fishing net, wherein he lives, is placed over the door. The witches must count all the knots of the net before they can enter. Devil worship is closely connected with that of the Duma. The Devil's priests, and in rare cases the priestesses, effect communication between the people and the Dumas by a sort of possession, which the spirit entering into them is said to give rise to. This condition which is produced by intoxicating drink and the fumes of burning incense gives rise to revolting cramp like contortions and muscular quiverings. In this state they want to communicate what sacrifices the spirits require. On special occasions they fall into a frenzied state, in which they cut their flesh with sharp instruments or pass long thin iron bars through the tongue and cheeks during which operation no blood must flow.

Children are supposed to be born without souls and to be afterwards chosen as an abode by the soul of an ancestor.

(*viii*) **Golla**

By religion the Gollas are both Vaishnavas and Saivas between whom marriage is permissible. They belong to the group of castes who take part in the worship of Ankamma. A special feature of their worship is that they place in a bamboo or rattan box three or four whip-like ropes made of cotton or *Agave* fibre along with swords, sandals and idols. The ropes are called Virathadu or heroes' ropes. The contents of the box are set beneath a booth made of split bamboo (*palavilli*) and decorated with mango leaves and flowers. When not required for the purpose of worship, the idols are hung up in a room, which may not be entered by any one under pollution.

(*ix*) **Haddi**

The Haddis are worshippers of various Thakuranis (village deities) like Kalimuki, Satbaruni and Baidaro.

(*x*) **Jatapu**

The caste goddess is Jakar Devata, who is propitiated with sacrifices of pigs, sheep and buffaloes. When the crop is gathered in, the first fruits are offered to her.

(*xi*) **Konda-Dora**

They call themselves Hindus, and worship the Pandavas and a goddess called Talupulamma. Another section of them profess to be both Saivite and Vaishnavite and occasionally employ Brahmin priests at their funerals, and yet they worship the Pandavas, the spirits of the hills (or as they call them the sons of Racha). Their ancestors include women who have died before their husbands and the deity Muthyalamma and his brother Poturaja, Saralamma and Unammalama. The last three are found in every village. Other deities are Doddiganga who is the protector of cattle and is worshipped when the herds are driven into the forests to graze, Desaganga (or Paraganga) who takes the place of the Maridamma of the plains and Muthyalamma of the Koyas as the goddess of cholera and smallpox.

(*xii*) **Khond**

The Khond pantheon consists of eighty-four gods, of whom Dharni Deota, the earth goddess, is the chief. In former times the earth goddess was apparently female and was known as Tari Pennu. To her were offered the terrible human sacrifices. The earth goddess is usually accompanied by Bhatbursi Deota, the god of hunting. Dharni Deota is represented by a rectangular peg of wood driven into the ground and Bhatbursi has a place at her feet in the shape of a piece of conglomerate stone covered with circular granules. Once in four or five years a buffalo is offered to the earth goddess, in lieu of the human sacrifice which was formerly in vogue. The animal is predestined for sacrifice from its birth and is allowed to wander loose and graze on the crops at its will. The stone representing Bhatbursi is examined periodically and when the granules on it appear to have increased, it is decided that the time has come for the sacrifice. In Kalahandi a lamb is sacrificed every year, and strips of its flesh distributed to all the villagers, who bury it in their fields as a divine agent of fertilisation, in the same way as the flesh of the human victim was formerly buried. The Khond worships his bow and arrows before he goes out hunting, and believes that every hill and valley has its separate deity, who must be propitiated with the promise of a sacrifice, before his territory is entered, or he will hide the animals within it from the hunter and enable them to escape when wounded. These deities are closely related to each other, and

it is important when arranging for an expedition to know the connection between them all ; this information can be obtained from any one on whom the divine afflatus from time to time, descends.

Human sacrifice among the Khonds has received wide publicity ; and elaborate details of it are to be found in the literature on the Khonds. The practice, however, has been given up since long.

(*xiii*) **Mali**

Devi is the principal deity of the Malis. Weddings are celebrated before her temple and large numbers of goats are sacrificed to propitiate the goddess at her festival in the month of *Magha*. Many of the Malis are Kabirpanthis and wear the necklace of that sect.

(*xiv*) **Omanatya**

The Omanatyas worship Thakurani and Chamaria Devata and a member of the caste officiates as priest. An annual festival is held in the month of *Chaitra*.

(*xv*) **Paidi**

The Paidis are Vaishnavite and sing songs in praise of Rama during the month of *Kartika* (November-December). Each family feeds a few of the castemen at least once during that month. They worship the Thakuranis (village deities) and sacrifice goats and sheep at local temples. As they are a polluting caste, they stand at a distance opposite the entrance to the temple, and before they retire, take a pinch or two of earth.

(*xvi*) **Pana**

The Panas pay reverence to ancestors. When death occurs in a family, food is offered to the departed soul. Some Panas have adopted the worship of Thakuranis to whom rice and turmeric are offered by placing them before the image in the form of figure of eight. A fowl is sacrificed, and its blood allowed to flow on to one loop of the figure. In some places Dharma Devati and Gangasuni are worshipped.

(*xvii*) **Pentiya**

The Pentiyas are said to distribute rice and other things to the Brahmins once a year on the new-moon day in the month of *Bhadrapada* (September-October) and to worship a female deity named Kamilli on Saturdays. A Pentiya would take anything from a house where she is worshipped with the belief that the goddess should accompany him, and require him to become her devotee.

(*xviii*) **Paroja**

The Ghodia, Pengu and Kondhi divisions worship Bhumi Devati (earth goddess) who is also known as Jakar Devati. Once in three years, each village offers a cow, goat, pig or pigeon to her as a sacrifice.

She is represented by a stone under a tree outside the village. A casteman acts as Pujari (priest) and all the villagers including the Jammi and Mudili are present at the festival, which winds up with a feast and drink.

(xix) Rona

The Ronas worship the deity Thakurani. They wear the sacred thread, and are said to have bought the right to do so from a former Raja of Jeypore. They also wear a necklace of Tulsi beads.

(xx) Telli

Most of the Tellis are *Paramarthas* and follow the Chaitanya cult but some are *Smarthas*, although all worship Thakuranis (village deities).

(xxi) Saora, Savar, Saura or Sahara

Dr. Verrier Elwin* has described and analysed the religion of these people in great detail, relevant extracts of which are given below :

Saora eschatology is confused and its doctrines vary from place to place, but it is possible to define certain broad principles, that are generally accepted. Man has two 'souls'—the Sudapuradan or big soul and the Sannapuradan or little soul, which is also called the Belongpuradan or Rup-puradan. The underworld is like this world, but it is always moonlight there. The tutelaries are the officials and the ancestors are the peasants of the land. Since there is so little light the ancestors cannot get about very much. But when they do find a path, they come to this world and cause a lot of trouble. The life of the ancestors in the underworld is not unlike that of living, but it is dwarfed and frustrated. The Saoras, however, insist that there is no real reincarnation, there is not a rebirth of the person, but only of the name. But the name itself has a kind of real existence and the ancestor or tutelary who gives a name to a human child does in some way live in it, even though he continues another life in the underworld.

The Saora pantheon—The gods are great tourists, and one of the things that makes a Shaman's business so complicated is that he never knows where a particular god is to be found at a given moment. Among the Saoras the process of god-making never ceases. As we have seen, every ancestor on entering the underworld becomes an Idaisum, one of the Sonumanjis or deities. The Saora world picture presents us with Kittung as the creator of the earth and of mankind and the originator of many human institutions.

Priests and Shamans—The Buya is a village official who performs the office of priest. For practical purposes the Kuranmaran, the Shaman, is the most important religious figure in a Saora village. He has the

* *The Religion of an Indian Tribe*

power not only to diagnose the source of trouble and disease, but to cure it. He is doctor as well as priest, psychologist as well as magician, the repository of tradition, the source of sacred knowledge. The work of Idaimaran is entirely concerned with the funerary rituals. At these he acts as an assistant or acolyte to the Shaman.

The apparatus and technique of ritual—The Sadru shrines are of the simplest construction. These are furnished with images and offerings. At the public shrines, offerings are made by the whole village, which unites to subscribe for the purpose. For the private shrines each family is responsible. The Saoras make four different kinds of altar of stone, wood, grain and patterned on the ground. Stone images of the gods are made and near them wooden pillars erected for the dead. Wooden altars consist of small flat planks mounted on a single support. But the most important of Saora altars is the temporary altar (usually of grain) made at the time of sacrifice. On the whole, images are only rarely found in the Saora hills. There is a vague notion that images are Hindu rather than Saora.

Religious drinking is made heavier by the convenient belief that the gods who gave wine to the world are as fond of it as men are. When a Shaman in trance is possessed by a spirit, he becomes the spirit and if the spirit is to drink he can only do so through the Shaman's mouth.

Ultimately all blood is human blood. This is the sanction behind animal sacrifice. The blood of the sacrificed animal is used in various ways. It may be sprinkled from the body of the still living creature. It may be mixed with palm wine and drunk. It may be scattered over an altar. Fish and crab are also used in a number of sacrifices.

(*xxii*) Bonda

Dr. Verrier Elwin in his "*Bondo Highlander*" describes their religion as follows :

Bonda religion today presents a pattern familiar to all students of tribal faiths of Peninsular India, a symbiosis of very old indigenous beliefs and practices with the traditions of modern sub-puranic village Hinduism. The Supreme Being, or president of the Immortals, is usually called Mahaprabhu by the Bondas. High in a great banyan at the centre of the grove above Mundalipada (a place name) an ancient sword is hidden. Today the sword has become the symbol of an important local deity Pat Khanda Mahaprabhu.

At first there reigned alone, in direct correspondence of the subjects, the birght and dazzling Singi Arke Mahaprabhu, to whom we may apply the title "God of Gods and Lord of Lords". Those were the days of peace and happiness for mankind, before religion was invented,

before priests and Shamans came in, before shot and omens were made to humble and discipline mankind. Prominent among the demigods is Bursung or Hundi who is none other than Mother Earth herself.

(*xxiii*) Gonds

Gond religious practices show a strong tendency towards totemism. But totemism in its pure and primitive form no longer exists among the Gonds. As an organised system it disappeared in the distant past, leaving a few traces of its existence here and there. To the Gonds in general, totems are now nothing but clan names. Some of the clans have adopted either eponymous, territorial or titular names giving up their original totemic ones. The majority of the totemic clans are ignorant of totemic taboos and of the rest very few observe them with as scrupulous care as they are observed by the other tribes retaining totemism in its more or less totemic form. Totemism among the Gonds has decayed to such an extent that many of them do not realise the significance of their totems. In its social aspect, however, totemism still predominates among them and their social system based on exogamous totemism still survives. We find two kinds of totems recognised by them. They are (*i*) the clan totem, and (*ii*) the Pharatic or class totem. The clan totem is common to the whole clan and passes by inheritance from generation to generation and binds the whole clan into a kind of blood relationship. The pharatic totem is common to all the clans included in a particular pharatry or class and is an object of reverence and adoration to the members of these clans.

(*xxiv*) Muslims

Many traders living in towns especially in Jeypore and Nowrangpur are Muslims. Near Nandāpur there are some village settlements of Muslims who claim to be descendants of Muslim invaders from Golconda. It appears they settled there being married to Paroja women. They have still retained their customs and the observance of the Muharram. In the rural areas are to be found groups whose origin is Muslim. They migrated to the district centuries back in very small groups. Their size made them to mix freely with local people and marry among them and adopt many of their religious customs. Their present religion is marked by the observance of important festivals like Muharram and also worship of local deities.

(*xxv*) Christians

The Christians are practically all converts of the Schleswig-Holstein Evangelical Lutheran Mission. The Mission began work in 1882, when its pioneers, Reverend H. Bothmann and Reverend E. Pohl, started to build a Mission house at Koraput, but suffered so severely from fever that they abandoned the place in favour of Salur.

Koraput was again selected in 1885 and in the next five years, beginnings were successfully made at Jeypore, Kotpad, Nowrangpur and Gunupur. Mission houses were subsequently built at Rayagada, Bissamcuttack, Nandapur, Lakshmipur and Doliamba. In the absence of the German Missionaries during and after the first Great War work was carried on by the American Lutheran Mission. The German Missionaries returned in 1925. The district is divided into two mission fields. The area comprised in the Rayagada and Gunupur subdivisions being called the East Jeypore Mission is under the administration of the Danish Church. There are now only a few European Missionaries working in the district.

43. Customs and practices

(i) Practices connected with child-birth

The Dombs believe that the children are born without souls and they are afterwards chosen as an abode by the soul of an ancestor. The coming of the ancestor is signalised by the child dropping a chicken bone which has been thrust into his hand and much rejoicing follows among the assembled relations. Among the Gollas when a woman feels the first pains of labour, she is turned out of the village into a little leaf or mat hut about two hundred yards away. In this hut she must bring forth her offspring unaided, unless a midwife can be called in to be with her before the child is born. For ninety days the woman lives in the hut by herself. If any one touches her, he or she is made, like the woman, outcaste, and turned out of the village for three months. The woman's husband generally makes a little hut about fifty yards from her and watches over her. On the ninetieth day the headman of the village calls the woman to come out of the hut. She puts on clean clothes and the headman takes her to the temple of their tutelary deity Junjappa. The Chenchus have a very interesting way of naming their children. If a child is born when an official or person of some distinction happens to be near their encampment, it is named after him. Thus such names as Collector, Tahsildar, Superintendent are met with. Sometimes children are named after a town or village, either because they were born there, or in their performance of a vow to some place of pilgrimage. Among the Parojas, after child-birth, the mother is unclean for some days. The time is reckoned by the dropping of the navel string and is taken as eight to sixteen days. During that period, the woman is not allowed to cook, or even touch her meals. Among the Khonds the woman is attended in her confinement by an elderly Khond midwife who shampooes her abdomen with castor oil. The umbilical cord is cut by the mother of the infant. For this purpose the right thigh of the baby is flexed towards the abdomen, and a piece of charcoal placed on his right knee. The cord is placed on the charcoal and divided with the sharp edge of an arrow. The placenta is buried close to the house near a wall. After the cord has

been severed, the mother dumps the region of the infant's navel with her saliva over which she smears castor oil. She then warms her hands at a fire and applies them to the infant's body. When thumbilical cord has sloughed off, a spider is burnt to ashes over a fire, placed in a cocoanut shell, mixed with castor oil, and applied by means of a fowl's feather to the navel. The infant's head is shaved. Its body is smeared all over daily with castor oil and turmeric paste until it is a month old. The mother then goes with her baby and husband to her brother's house, where the infant is presented with a fowl, which is taken home and eaten by her husband.

The Koi women are very hardy and careless about themselves. After the birth of a child, they do not indulge in the luxury of a cot, but according to their usual custom, continue to lie upon the ground, bathe in cold water and eat their accustomed food. As soon as child is born, it is placed upon a cot, and the mother resumes her ordinary day-to-day work. On the seventh day the child is well washed and all the neighbours and near relatives assemble together to name the child. Having placed the child on a cot, they put leaf of the *Mohua* tree in the child's hand and pronounce a name which they think suitable. If the child closes its hand over the leaf, it is regarded as a sign of acquiescence, but if the child rejects the leaf or cries, they take it as a sign that they must choose another name, and so they throw away the leaf, and substitute another leaf and another name, until the child shows its approbation. This ceremony is followed by a night of dancing and singing, and then next day the father gives a feast to his neighbours and friends, or if too poor for that, meets the male friends with liquor.

Among the Gonds pregnant woman must not go near a horse or elephant, as they think that either of these animals would be excited by her condition and would assault her. In cases where labour is prolonged they give the woman water to drink from a swift flowing stream, or they take pieces of wood from a tree struck by lightning and make a necklace of them and hang it round her neck. In these instances the swiftness of the running water, or of the lightning is held to be communicated to the woman, and thereby she will obtain a quick delivery.

The Bonda mother continues with her ordinary work almost to the very moment of delivery and resumes much of it immediately afterwards. She has very few privileges during the months of pregnancy. She should not go out of a house during an eclipse and she is supposed to observe some simple rules of diet, she should avoid mango, the jack-fruit which might make the child dribble later on, the brinjal which will give it itch, a spotted fowl which will infect it with its spots, and any kind of carrier. The father is not permitted to eat the head or feet of anything sacrificed or killed in ceremonial hunt. The process

of child-birth is taken equally simply and is unencumbered by the usual apparatus of magic tricks and charms to get the child out of the womb. When the pains begin the other women who must be exclusively Bonda take the mother into a corner of the ordinary living room of the house. Sometimes they tie rope to the roof for her to cling to. They make her sit on her knees. Two women hold her and persuade her to cough violently. After child-birth an elderly woman makes ligature round the cord and cuts it with an arrow if it is a girl, with a sickle if it is a boy. The women make a small pit inside the house for the excess blood during birth but bury the placenta and cord, wrapped in a large leaf, in a pit under the caves behind the house. It is regarded as particularly fortunate if the child is born facing the earth.

Among the Saoras, there are few restrictions on pregnant woman, except that during later months sexual intercourse is forbidden. During an eclipse she should keep indoors. She should not go fishing, for her presence will cause much water to flow in the stream and this will help the fish to escape. A Shaman may continue her work of divination and sarrifice right up to her confinement, though after her child is born it is tabooed for her to perform any rite for about three months.

(*ii*) Mortuary customs

Among the Bauris the dead are either burnt or buried. The corpse is borne in the hands, or on a bier, by four men. Soon after the village boundary is crossed, the widow of the deceased throws rice over the eyes of the corpse, and also a little fire, after taking it three times round. If an elderly woman dies these rites are performed by her daughter-in-law. When the grave has been filled in the figures of a man and women drawn over it, and all throw earth over it saying "You were living with us, now you are dead. Do not trouble our people" When the mourners return home cow-dung water is sprinkled about the house and toddy is partaken of. On the tenth day, the Dhiyami (priest) offers food and new cloth to the deceased.

Among the Bhandaris the dead are cremated. When a person is on the point of death a little Jagannath Prasad, i.e., rice from the Puri temple, is placed in his mouth. The corpse is washed, anointed with turmeric and wrapped in a new cloth. The funeral pyre is generally perpared by an Oriya washerman. In the course of cremation, each mourner throws a log on the pyre. On the tenth day, the relatives and friends of the deceased are shaved. The rites are performed by the eldest son of the deceased, under the guidance of a Brahmin priest. If an important elder of the community dies, a ceremony called *Jala-Jala handi* (pot drilled with holes) is performed on the night of the tenth day. Fine sand is spread over the floor on which a burning lamp is placed and covered with a cooking pot. Another pot suspended over a pole is carried to the

street by two men. After their return everybody present crowd into the room where the lamp was placed and examine the sand for the marks of footprints of a bull, cat or man, the trail of cart-track, ladder, etc., which are believed to be left by the dead person when he goes to the other world.

Among the Bhumias the dead are burnt and pollution lasts for nine days. On the tenth day a ceremonial bath is taken and a feast with copious supplies of liquor is held. The Chenchus bury their dead, lying on left side. On the second day, food is offered to the crows and Brahmani kites. On the eleventh day a mat is spread on the floor of the hut and covered with a clean sheet. On the floor food is placed. The dead person is invoked by name, the various people deposit the food offering.

The Bhottadas burn their dead and observe pollution for ten days during which no agricultural work is done and no food is cooked in the *Vamsa* of the deceased which is fed by some relatives. On the tenth day on which bath is taken some fried rice and a new pot are carried to the burning ground and left there. The mortuary rites of the Brahmins have been described in detail by Thurston. It is not necessary to go into them as most of them are common throughout India. Certain local peculiarities should, however, be noted. When a Brahmin is on the point of death, he is removed from his bed and laid on the floor. If there is any fear of the day being inauspicious then the dying man is taken out of the house and placed on the courtyard. Some prayers are offered and cow is gifted away. These are intended to render the passage of life through the various parts of the body as easy as possible. The spirit is supposed to escape through one of the nine orifices of the body according to the character of the individual concerned. That of a good man leaves the body through the *Brahmarandhra* (top of the skull) and that of the bad man through the anus. The disembodied spirit is supposed to be naked after the body has been cremated. To clothe it, offerings of water with bowls of cooked rice are made and a cloth, lamp and money are given to Brahmin. Pollution is observed from ten to fourteen days.

Among the Chitra-Ghasis the dead are burnt and death pollution is observed for three days during which the caste occupation is not carried on. On the third day the ashes are collected together and a fowl is killed. The ashes are then buried or thrown into running water. The corpses of the more prosperous Dombs are usually cremated. The son or husband of a deceased person has his head, moustache and armpits shaved on the tenth day. The corpse among the Gollas, after being washed, is made to rest on a mortar, and two pestles are placed by its side along with a lighted lamp. Among the Haddis cremation is more common than burial. Food is offered to the deceased on the day after death, and also on the tenth and eleventh days. Some Haddis

proceed on the ninth day to the place where the corpse was cremated and after making an effigy, offer food. Towards night they proceed to some distance from the house and place food and fruits on a cloth spread on the ground. They then call the dead man by his name and eagerly wait till some insect falls on the cloth. As soon as this happens, the cloth is folded, carried home, and shaken over the floor, close to the spot where the household god are kept, so that the insect falls on sand spread on the floors, and covered with a new pot. After sometime, the pot is removed and the sand examined for any marks which may be left on it.

Among the Jatapus the dead are usually buried, but those who die from snake-bite are burnt. Death pollution lasts for three days, during which the caste occupation of cultivation is not carried on. An annual ceremony is performed by each family in honour of the dead. A fowl or goat is killed, a portion of the day's food collected in a plate on the roof of the house. Once in twenty years or so, all the castemen join together, and buy a pig or cow, which is sacrificed in honour of the ancestors.

Among the Kalingis the dead are, cremated. On the day after death, food made bitter by the addition of margosa (*Melia azadirachta*) leaves is offered. A piece of bone is carried away from the burning ground, and buried under a Peepal (*Ficus religiosa*) tree. Daily until the tenth day, water is poured seven times over the spot where the bone is buried.

About the death ceremonies among the Khonds the following account is given in the Manual of the Ganjam district: "Immediately after death, a cloth is wrapped round the corpse, but no clothes or valuables are removed. A portion of paddy (unhusked rice) and all the cooking utensils of the deceased are given to the village Sitra. (The Sitras manufacture the brass rings and bangles worn by the Khonds.) The body is then burnt. Three days after the death the *modda* ceremony is performed. An effigy of the deceased is prepared of straw, which is stuck up in front of or on the roof of the house and the friends and relations assemble, lament and eat at the expense of the people of the deceased's house. Each person brings a present of some kind. The death of a man in a village requires a purification which is made by the sacrifice of a buffalo on the seventh day after death. If a man is killed by a tiger, the purification is made by the sacrifice of a pig, the head of which cut off with a *tangi* (axe) by a Pano is passed between the legs of the men in the village, who stand in a line astraddle".

Among the Kondaras the dead are cremated and the corpses of both men and women are placed face downwards. Among the Mattiyas, the dead are burnt, and the spot where cremation takes place is

marked by setting up on the ground a bamboo pole to which one of the dead man's rags is attached. The domestic pots, which were used during his last illness, are broken there. Death pollution is observed for eight days. On the ninth day, the ashes mixed with water are cleared up, and milk is poured over the spot. Over it a small butt-like structure is raised. The dead, among the Omanatyas, are burnt. Pollution lasts for seven days during which caste occupation is not carried out, and the mourners are fed by people of another sept. On the eleventh day a feast is held at which liquor is forbidden.

Among the Paidis, on the day after death, the funeral pyre is extinguished, and the ashes are thrown on to a tree or an ant-hill. As they are being borne thither, the priest asks the man who carries them what has become of the dead person and he is expected to reply that he has gone to Kasi or Puri. A cloth is spread on the spot where the corpse was burnt and offerings of food are placed on it. On the fourth day a pig is killed and cooked. Before being cooked, one of the legs is hung up near the spot where the deceased breathed his last. Death pollution is got rid of by touching oil and turmeric, and the ceremonies conclude with a feast.

Among the Pentiyas the dead are burnt, and death pollution is observed for ten days, during which the relatives of the deceased are fed by members of another sept. On the tenth day a caste feast takes place. Among the Parojas the ashes are subsequently buried in a pit a few feet deep, near the burning ground and the grave is marked by a heap of stones. A pole is set up in this heap and water is poured on it for twelve days. On the fourth day cooked rice and fish are set on the way leading to the spot where the corpse was burnt. The ceremony concludes with bath, feast and drink. Among the Sountis the dead are burnt and death pollution lasts for ten days. On the eleventh day those under pollution bathe and the sacred fire is raised by a Brahmin. Towards midnight a new pot is brought and holes are bored in it. A lighted lamp and food are placed in it, and it is taken towards the burning ground and placed on the ground. The dead man's name is then called out three times. He is informed that food is ready and asked to come.

The Bondas bury women dying in pregnancy or child-birth and the victims of cholera or smallpox but they burn all others. For adults a pyre is built, but babies are often placed inside a small cover of stones. After cremation the ashes are regarded as important evidence for the cause of death, an oval ring of stones is made round them, and they are covered with a lightly thatched shed with double roof. The treatment of the corpse is usually casual and there is no expenditure on it, no clean cloth and very little turmeric. The huddling of the human frame into a bundle in an old and tattered mat seemed to be most pathetic. The cremation ceremony is equally casual and marked by

the strongly economical habits of the tribe. Everything worth saving must be preserved even the little strip of cloth over the genitals should be removed.

The Saora death is an embarrassment, as every death in a family adds a new danger from the other world. But it is not a separation. The shades of ancestors are always at hand, there is not a festival or ceremony which they do not attend, they are there affectionate and aggressive by turns. How far this close and continued communion with the dead robs the death of some of its sorrow it is hard to say. Except in cases of smallpox and cholera, the Saoras nowadays cremate their dead. At one time, it is said, they used simply to throw the bodies away and leave them to be eaten by the wild beasts. Later they buried the dead standing upright with the head above the ground. People used to remove the skulls and use them as hearths for cooking After death the corpse is laid on its back across the mortar in the central room of the house and is covered with a cloth. Women carry the corpse out of the house and lay it on a plank of wood in the street outside. They remove most of the ornaments, bathe the body and comb the hair. Sometimes the corpse is carried by hands and feet, sometimes a man may take it on his back Before the corpse is taken away the relatives pile every bit of the deceased's cloth over it. During or after the ceremonies the Shamans busy themselves with attempt to divine the cause of death.

When a Koya dies, a cow or bullock is slaughtered, and the tail is cut off and put in the dead man's hand. The liver is said to be put in his mouth. His widow's *tali* (marriage badge) is always placed there, and when a married woman dies her *tali* is put in her mouth. Children are buried far away from the home of their parents. It is customary among the more prosperous families to put a few rupees into the mouth of a corpse before the funeral pyre is lighted. The money is made to represent the value of the animal sacrificed.

Among the Gadabas males, as a rule, are burnt but if a person dies in the night or on a rainy day, the corpse is sometimes buried. Women and children are usually buried presumably because they are not thought worth the fuel necessary for cremation. Only relations are permitted to touch a corpse. Death pollution is observed for three days, during which the caste occupations must not be engaged in. Stone slabs are erected to the memory of the dead, and sacrifices are offered to them now and again.

(*iii*) Esoteric practices

Among the esoteric practices, the human sacrifice or Mariah, as it is called among the Khonds, has received wide publicity. The last recorded Mariah sacrifice occurred in 1852. Investigations have revealed

that the practice was in vogue a couple of decades back, though on a very small scale. These sacrifices were then no longer public ceremonies but held in deep forest at the dead of night. The *Jani* (priest) and two or three others only knew the location. At present, however, the practice is completely extinct but exactly the same ceremonies are gone through in the present Mariah sacrifice, a buffalow taking the place of the human victim.

It is stated in the Manual of Vizagapatam district that female infanticide used to be very common all over the Jeypore country, and the Raja is said to have made money out of it in one large taluk. The custom was to consult the Desari, when a child was born as to its fate. If it was to be killed the parents had to pay the Amin of the taluk a fee for the privilege of killing it, and the Amin used to pay the Raja three hundred rupees a year for renting the privilege of giving the licence The Sun god, in contemplating the deplorable effects produced by the creation of feminine nature, charged men to bring up only as many females as they could restrain from producing evil to the society. Again the Khonds believe that souls almost invariably return to animate human forms in the families in which they have been first born and received. But the reception of the soul of an infant into a family is complete only on the performance of the ceremony of naming upon the seventh day after its birth. The death of a female infant, therefore, before that ceremonial reception, is believed to exclude its soul from the circle of family spirits.

Among the Dombs the Devil's priests and in rare cases priestesses effect communion between the people and the Dumas by a sort of possession, which the spirit, entering into them, is said to give rise to. This condition which is produced by intoxicating drink and the fumes of burning incense gives rise to revolting cramp-like contortions, and muscular quiverings. In this state, they are believed to communicate what sacrifices the spirits require. On special occasions, they fall into a frenzied state, in which they cut their flesh with sharp instruments, or pass long iron bars through the tongue and cheeks, during which operation no blood must flow. For this purpose the instruments are rubbed all over with some blood concealing material or sap. They also affect sitting on a sacred swing armed with long iron nails.

The Gadabas have a devil dance, which they are willing to perform before strangers in return for small present. Again if a member of the caste is supposed to be possessed of a devil, he or she is abused and beaten by other members of the caste until the devil is cast out. In some parts the superstition is that a piece of wild buffalo horn buried in the ground of the village will avert or cure cattle disease. There is rather a curious custom in connection with a village goddess. Close

to her shrine a swing is kept. On this swing once a year at the great village festival, thorns are placed, and the village priest or priestess sits on them without harm.

Among the Gonds the detection of a witch by the agency of the corpse, when the death is believed to have been caused by witchcraft, is practised. In other cases a lamp is held to indicate the witch. Two leaves are thrown on the outstretched hand of suspected person, and if the leaf representing her or him falls above the other, suspicion is deepened. A witch is beaten with rods of the tamarind, which is supposed to be of peculiar efficacy in such cases ; her head is shaved crosswise from one ear to the other over the head and down to the neck; her teeth are sometimes knocked out perhaps to prevent her from doing mischief if she would assume the form of a tiger or other wild animal. She is usually obliged to leave the village and even sometimes murdered.

44. Customs and practices regarding occupations and economic activities

It is observed by F. Fawcet in 1902 that until recently the Khonds would not engage in any ordinary labour. But there has come a change during the last few years and they have taken to work of common type. In recent years the Khonds have been emigrating to Assam to work in the tea gardens. This emigration is now stopped. Shifting or Podu cultivation is widely practised among them. Efforts to wean them away from this practice have been made as early as 1908. These efforts have been intensified during the post-Independence period but it has not been possible to make much headway. Turmeric is perhaps the most valuable crop which the Khonds raise. It is the most laborious cultivation in consideration of the long time it takes to mature Tobacco is generally grown in back-yards and a good deal of care is taken for its cultivation, as the Khonds are inveterate smokers. Among the products of the jungles may be included myrobalan, tassar, silk cocoons and dammar all of which are bartered to Dombs in small quantities, generally for salt. Honey is also collected by them. The Khonds are very keen in the pursuit of game for which the hot weather is the suitable time, and during this period, a Sambar or bison has but little chance of escape if once wounded by an arrow.

Among the Dombs when a house has to be built the first thing is to select a favourable spot to which few evil spirits resort. At this sopt they put in several places three grains of rice arranged in such a way that the two lower grains support the upper one. To protect the grains they pile up stones round them, and the whole is lightly covered with earth. When after sometime they find on inspection that the upper grain has fallen off, the spot is regarded as unlucky. If the position of grains remains unchanged, the site is regarded as auspicious.

The Haddis proper never do sweeping or scavenging work, which are in some places done by the Rellis. The Relli scavengers are often called the Bhatta or Karuva Haddis. Sometimes the Haddis especially the Karuva Haddis sell human hair for the purpose of female toilet.

Shifting cultivation by cutting down and burning the forests is indifferently practised by the Koyas.

The Bauris claim that palanquin-bearing is their traditional occupation.

The Chenchus are engaged in collecting bamboos, and selling after straightening them by heating in the fire. Before the bamboos are placed in carts for conveyance to the settlements, a goat and fowls are sacrificed.

The Bhottadas have the reputation of being the best cultivators in Jeypore Agency, and they take a high position in the social rank.

Among the Gonds a leather rope is sometimes tied to a plough and harrow, and the boys and girls pull against one another on the rope in a tug-of-war. If the girls win they think that rain will come, but if the boys win that it will not. In order to stop excessive rain a naked bachelor collects water from the caves in a new earthen pot, covers the pot with a lid or with mud and buries it beneath the earth, or the pot may be filled with salt. Here it is believed that as the water dries up in the pot or the salt gets dry the rain stops and the world becomes dry.

At present owing to spread of education and development of commercial activities and decay of feudal pattern, many of the primitive customs and practices are being gradually given up. Practices involving crime are disapproved by Government and those which are unhygienic are also not being tolerated. Thus many of the primitive customs are being modified and only those which are conducive to genuine mirth and joy are retained in form and character.

45. Intercaste relationship

Relationship among the castes within the Hindu social structure is based on the Jajmani system. One caste caters to the needs of the others both ritual and economic. Thus the Brahmin serves as the priest, the Tanti as supplier of cloth, the Bhandari shaves the people and the washerman washes the clothes. There are certain castes who have some prescribed duties like beating drums, removing dead cattle, etc., but in return they do not get any services from other castes. The barber does not shave them, the washerman does not wash their clothes, even on payment.

Payment is made in kind. Every village has to pay a fixed quota of paddy or other agricultural products to the barber and the washerman at the time of harvest. On special occasions like marriage payments both in cash and kind are made according to the status of the household.

Each caste maintains its separate identity and functions as an endogamous unit. Intercaste marriages are strictly forbidden. There are, however, certain castes like the Karan and the Khandayat among whom marriages occur. These marriages are regarded to impair the prestige of the parties (specially those who claim to be higher in the social hierarchy) but no social stigma is attached to it. In cases of irregular marriages between completely different castes, the parties become liable to social boycott. There are, however, conventionally fixed rules to determine the status of the offsprings of these marriages.

The tribes also maintain their separate identity but the similarities in language, dress and certain customs tend to foster closer relationship between two tribes if they live in close proximity. Even marriages between members of the two tribes though not socially approved are yet tolerated to a very large degree and are regarded as regular after observance of certain ceremonies. Thus a relationship has developed between the Bondas and the Gadabas by which marital relationships between the two tribes are regulated.

Due to their isolation, most of the tribes were dependent upon some group or other to maintain contact with the outer world. At present no tribe lives in complete isolation but due to their social tradition they continue to rely on a certain group for outside contact. The relation of the Dombs (or Panas) with the Khonds may be cited as an instance in this respect. The Khonds sell their produce through them and take their advice on all problems not concerned with the internal matters of their society.

The social relationship of the tribal Christians are confined within their own group and this is also the case with the Christian converts from the Dombs and other Scheduled Castes. Among the tribals the Christian converts do not cease to be participants in the social life of the tribe and continue to take part even in rituals. Thus in the Kedu festival among the Khonds the Christian Khonds contribute their subscription though they remain absent from the festival itself. They also allow parts of buffalo flesh to be buried in their fields and believe that it increases the fertility of the soil. If a tribal is asked as to the group to which he belongs, he mentions his tribe and not whether he is a Christian or not.

In such Hindu festivals, like Dashara which are occasions for public rejoicing, the tribals both Christians and non-Christians participate. The Mohammedans also take part on such occasions. The Hindus, however, do not participate in festivals like the Kedu or the Muharram.

The intercaste relationship within the Hindu social structure is undergoing radical change due to the impact of.the industrial civilization. Thus the relationship based on the Jajmani system is giving place to commercial relationship. The Brahmins have largely taken to Government and private services, commerce and other secular occupations. Very few professional priests are to be found among themr The Brahmins do not conduct even their own rituals and take the help of professional priests. The professional castes like the Dhoba, Bhandari, etc., now insist upon cash payment.

Parts of some occupations of certain castes are now regarded as humiliating by those castes and those are not only being given up but also there are organized movements for their abolition. Thus, the barber now refuses to wash the feet of the guests in marriage feasts. The Gaudas (milkmen) consider it humiliating to carry the palanquin. The Dombs can no longer be forced to remove dead cattle.

46. New religious movements

Christianity continues to spread among the tribal people. More and more tribals now claim to be Hindus. They no longer count their tribal religions as distinct and return in the Census as Hindu. Attempts are being made by them to place their deities within the Hindu pantheon. They also try to find out legends concerning the origin of their tribal societies in Hindu Puranas and are reforming their festivals, rituals, etc., through the introduction of Hindu customs and employment of Brahmins as priests. The educated and politically conscious tribals are leaders of these movements.

Within the Hindu society untouchability is gradually being given up. Men are no longer asked about their caste in the hotels and tea shops of the towns. In the rural areas pollution by touch is not rigidly observed and is confined to the old and the orthodox. In this respect leadership is being taken by the educated members of the Scheduled Castes and also by the Dalita Jati Sevak Sangha. Some enlightened members of other castes have also taken leadership in these activities.

47. Property and inheritance

The peculiarities of Saora family is described by Verrier Elwin in the following words : "The most remarkable thing about the organisation of Saora society is its lack of organisation. The one essentiat

unit is the extended family descended from a common male ancestor. The Saora attitude to property is marked by mutual hospitality, co-operation, the mutual exchange of gifts and a very strong sense of tribal solidarity." Whatever remains out of the scanty Saora property, after these practices, is left to the extended family.

Joint family system is prevalent to a very limited degree among the tribals. After marriage the girls are inevitably sent to their husband's houses. The married sons live in separate households but they are subjected to the control of the parents, especially the father, as long as they live. Cooking is done in common and the food is distributed by the mother.

Among almost all the tribes, especially among the Kondhs, Saoras, Koyas, Gadabas and the Bondas, boys and girls after they attain a certain age go to spend most of their times in the dormitories. Separate dormitories are provided for the boys and the girls. They sleep and squat and spend most of their time there. They only come to their homes to take their meals. The boys and girls start going to their dormitories when they attain the age of seven or eight.

Among the Hindu castes joint family system is the rule though exceptions to this rule are becoming frequent. When the sons of a family work and stay outside, the joint family does not function properly and when brothers have unequal income, quarrels result and end in the breaking of the joint family.

When a joint family breaks the property is equally divided among the brothers and the father also gets an equal share. Things which are regarded as individual property are not divided. Such division, however is considered as tentative and fresh division takes place after the father's death. If the mother survives the father, she does not get a share but has the right to be maintained. She is maintained by all the sons in turn. Sometimes she chooses to stay with her favourite son.

Matriarchy is the system in which all property belongs to the women and is inherited only by them. Such a system is not prevalent among any tribe or caste in the district. The maternal uncle, however, has a considerable authority over her sister's children in almost all the tribal societies. Property continues to be disposed of according to patriarchal system both among the tribes and castes.

In the tribal society property is transferred according to the rules of inheritance prevalent in the respective tribes. They seem to be least affected by the civil laws. They rarely come to court.

Among the Hindu castes also the traditional methods of inheritance prevail and transfer of property through wills is extremely rare. Only when a father is not on good terms with his sons he feels the necessity

of making a will. It is not thought necessary to provide daughters by means of wills as they are given whatever should be given to them in the form of dowry.

48. Marriage and morals

(i) Monogamy, polygamy and polyandry

Among the Saoras, polygamy is fairly common. In Dokirpanga Elwin found every married man with at least two wives. Fawcet has some interesting remarks about the condition in his days. Men usually marry their wives' sisters, as this was less expensive. In some places all the wives are said to live together peacefully. It is not the custom in the Kohalkot villages. Knowing that the wives would fight, if together, domestic peace is maintained by keeping up different establishments. A man's wives may visit one another in the daytime, but one wife would never spend the night in the house of another.

Polyandry is not prevalent anywhere in the district. The maternal uncle's daughters are regarded as potential mates and some sort of freedom is allowed with them which ranges between joking and extreme licence. This has been mistakenly described by many as polyandry. Polygamy is prevalent among the Gonds, Gadabas, Koyas and Bondas. In these societies, though permitted, it is not widely practised and monogamous marriages far outnumber the polygamous. Among the Parojas and the Kondhs, polygamy is not seriously objected to by the first wife. When the wife is old or unable to work she sometimes asks her husband to take a second wife. In such cases it is possible for the co-wives to live peacefully. Mostly the wives are kept in separate establishments to avoid conflict. Among the Bondas, marriage with a second wife almost invariably ends in a divorce with the first. In every case the first wife is given a higher status and formally she has some control over others.

Keeping of concubines is not prevalent among the tribes, but it is prevalent among the Hindu castes. Concubines are mostly women belonging to a caste lower than that of the man. If they are kept in the household their status is not higher than a maid servant's though sometimes a concubine might be crafty enough to have stronger influence. Mostly the concubines are kept in separate establishments and in separate villages.

Polygamy was prevalent, though slightly, among the Hindu castes. At present, no fresh polygamous marriage takes place as it has been banned by law.

Polygamy is widely practised by the rural Mohammedans.

Among the Christians polygamy is strictly prohibited. Some relaxation of this universal rule of Christianity is to be found in the district. If a man has more than one wife before he is converted, he is allowed to continue in that state.

Among the Saoras the endogamous divisions are vague and often disregarded and in sharp contrast to all the neighbouring tribes, they have no exogamous totemic clans, no phratries, no moieties. The one essential unit is the extended family descended from a common male ancestor, but there are also divisions into aristocracy and proletariat in villages. Saora aristocracy consists of families of the chiefs and where they exist of the Buyya priests. Members of those large families form Saora aristocracy. Below them are members of a large number of families who are called by the general term Paraja or Rayat, which simply means peasant. Marriage between the aristocratic and proletarian families is admitted only in a typically aristocratic way. The chiefs will accept girls from the proletarian families but will not give girls to them. Generally, however, the chiefs prefer their sons to marry girls from the families of other chiefs. Neither the village nor the quarter is an exogamous unit. There are no real territorial exogamy among the Saoras.

Among the Koyas and Kondhs, marriage with the maternal uncle's daughter is prevalent and is preferred to marriage with others. This is the general custom with the tribes of the district. However, among the Bondas this custom is absent. Marriage with the maternal uncle is not prevalent among any tribe.

Every tribe is divided into exogamous clans. Marriage within the clan is strictly prohibited and is considered as incest. There are also certain brother clans, marriage between whom is prohibited. Marriage does not occur generally within the same village.

The Hindu castes are governed by Gotra exogamy though it is not strict outside the Brahman caste. Marriage with maternal uncle's daughter is prevalent, though not widely practised, among certain castes including the Brahmans. This is due to South Indian influence. Marriage within the same village, though not prohibited, is not favoured.

(ii) Marriage customs and rituals

The Saora marriage is "unusually secular in character, a business contract rather than a religious union. Its function is the stabilising of society round the institution of the family and the canalization of sex into the fruitful field of child production. The marriage and its preliminaries are simple and economic. The betrothal is effected by a series of visits from the bridegroom's family to the girl's house ; on the first visit the suitors take an arrow and a bangle and put them in the roof or where the central pillar of the house has breasts carved on it, in the groove between them. Gifts of palm wine are made and bride-price is paid. The betrothal is important and should it not end in marriage, compensation must be paid, by the family of the girl if

she is at fault, proportionate to the gifts that have been received. The actual ceremony is marked by a feast and a dance. The bride visits all the relations of her own village to bid farewell, and is then escorted by a party of friends and relations, with drums and trumpets, to her new home. There she is welcomed and taken into her husband's house. A priest or Shaman makes offerings to the ancestors. There is plenty of eating and drinking and a lot of noise. But there are none of the usual marriage rites observed by other tribes. The Saoras have the custom of engaging a suitable youth to serve for a period of years for a girl. This is usually done when there is no son in the household, or when the parents are particularly attached to a daughter and don't want her to leave them for another home. Marriage by capture seems to have been fairly common at one time but now only occurs sporadically". (Verrier Elwin, *Religion of an Indian Tribe*, pp. 55-56)

Among the Khonds a mock ceremony of capturing the bride is observed. Previous to the ceremony the bridegroom's party comes to the bride's parents and settles the terms of dowry. This is accompanied by drinking. After this, on an appointed day the bride is taken away by the bridegroom's party. The bride's party follows them to their village and affects mock anger. This is pacified by drinking and feasting. Such ceremonies are also observed among the Parojas. Among the Gadabas and Bondas, marriages are performed by giving presents to the bride's party. Each tribal marriage is accompanied by a lot of feasting and dancing. These are done in the bridegroom's house and at his cost. The system of dowry is not prevalent among the tribals.

Among the Hindu castes, both the systems of bride-price and dowry are prevalent. When the bridegroom is young and well-to-do he demands a dowry. If he is old he has to pay something to the bride's family.

(*iii*) Loosening of the hold of old ideas about marriage

Marriages between the Saora and other tribes like the Paroja and the Gadaba do occur but they do not signify any change in the old ideas nor are they socially approved. Among the tribes child marriage has been given up wherever it was prevalent. Among the Hindu castes marriage restrictions between the groups within the caste are no longer observed strictly. Intercaste marriages, however, are extremely rare and considered as irregular. The number of civil marriages is very small and occurs when marriages are performed without the consent of the family or in an intercaste marriage. Marriage of a girl belonging to a higher caste to a man of lower caste is considered more irregular than that of a lower caste girl with a higher caste man.

The Christians, specially the tribal converts, are allowed and sometimes encouraged by the missionaries to marry non-Christians. After marriage the non-Christian spouse is converted into Christianity.

(iv) Marital age

Marriage among the Saoras takes place rather early at sixteen or seventeen for the boy and fifteen or sixteen for the girl. The Koyas marry at a fair age and infant marriages are unknown among them. A Khond boy marries when he is between eighteen or twenty but often he marries up to the age of twenty-five. The Kondh girl is marrried between sixteen and eighteen years. Gadabas marry approximately at the same age. The Bondas marry early and sometimes the girl is elder than the boy by one or two years. Previously the Gonds were marrying at very early ages but now adult marriage is prevalent among them.

Among the Hindu castes child marriage was widely prevalent and it occurs among Brahmins even now. The other castes, however, have adopted adult marriage. The Christians and Mohammedans are very strict regarding adult marriage.

(v) Marriage of widows and divorce

Among the Saoras a widow is expected to marry her husband's younger brother or one of her elder brother's sons If she marries some one else compensation must be paid to the husband's brother. Among them divorce is simple, though emphatically disapproved. There is no ceremony, it is effected by payment of compensation for no woman leaves her husband except for another man.

Among Bondas there does not seem to be any formal ceremony of divorce, separation is effected when a wife definitely leaves her husband's house, if he forcibly turns her out, or if she attaches herself to another man. The parents of the girl come and argue with him. If the man is determined to divorce the woman he gives them a rupee and sends them away. But now they have a right to shoot a pig. It may be any pig they see. If it is the husband's pig, it does not matter but if it belongs to some one else the husband has to pay compensation to the owner. After this the woman is free. (Elwin, *Bondo Highlander*) Marriage of widows is prevalent among the Bondas.

Among the Khonds divorce is very easy. Both men and women take initiative in effecting a divorce. The husband or wife may say that they would not live together and then they separate. The wife returns the ornaments and the wife's family returns the presents taken from the husband. Widows generally marry husband's brother.

Among the Koyas elopements are more frequent than divorce. In these cases serious disputes arise and fines are imposed by the headman. Widow marriage is done exactly like ordinary marriage. The widow ordinarily chooses one of the husband's brothers.

Among the Gadabas the remarriage of widows is permitted and younger brother may marry the widow of the elder brother. If she does not marry him then the second husband has to pay a sum of money called 'Randa Tanka' to him. When a man divorces his wife her relations are summoned, and he pays her two rupees before sending her away.

Divorce is strictly prohibited among the Brahmins. A Brahmin wife may be separated from her husband if she commits adultery or suffers from such diseases as leprosy or venereal disease. A Brahmin widow can never be remarried and has to spend her life as a celibate.

Among the Dombs and other castes, considered as low, both divorce and widow marriage are widely prevalent. Among the Dombs divorces are results of elopements.

(*vi*) Economic dependence of women and their place in society

Among the Saoras economic activities are mostly confined to men. Ploughing, selling of products, etc., are entirely done by men. The women work in the fields and do everything except ploughing. Thus they can have a small income of their own. But on the whole they are dependent upon men. Their status in the society is, however, very high. Women are allowed to work as Shamans and the prestige of a female Shaman is not lower than that of the male one. In course of their practice as Shamans the women earn something. The domestic relations of a female Shaman are quite normal. The women are free to divorce and do it frequently in case of ill behaviour.

The Bonda men are lazy and all the work is done by women. The women-folk do all the domestic work and a good deal of out door work. For this they do not acquire any prestige—rather their industriousness helps to perpetuate the supremacy of the male in their society.

Among the Gadabas, Koyas and Parojas the women are dependent on men for their maintenance, though they work hard and have independent earnings.

In all these societies the women have the security of looking towards their brothers if they are deserted by their husbands. It is not simply a moral duty on the part of the brothers to maintain their deserted sisters, it is binding on them by tribal custom, as they enjoy the presents obtained in exchange of their sisters. If the sister is deserted for her own fault she forfeits her right of maintenance but usually they are not cast a way. Women among the Bondas, Koyas, Gadabas and the Saoras are allowed a degree of freedom not to be found in the Hindu society. They dance and sing among groups of males. Before marriage love affairs and even intimate relationships are permitted and widely practised. These affairs do not inhibit the later marriage life. Even after marriage on some festive

occasion, a complete licence is allowed. In the tribal societies there are no restrictions on women as such. Restrictions are imposed through the kinship regulations and is guided by the fear of incest rather than the chastity of women.

The Domb woman is comparatively free and has altogether an equal status with the man. Among other castes, specially among Brahmins women are completely dependent upon men and in case of desertion have nothing to fall back upon except other people's charity or lust. Both in the theory and practice the women are considered inferior to men. They cannot inherit property and cannot perform any rituals. The law giving the women right over the property of their husbands and fathers is not effective except in a few exceptional cases.

(vii) Prostitution, traffic in women, drinking, gambling, etc.

" Prostitution is unknown among the hill Saoras. Incest is taboo and is regarded as dangerous as well as reprehensible. Sodomy and bestiality are not even a joke. The Saora attitude to sex is frank and simple. They have few repressions or inhibitions. Their open and natural delight in the beauty of the human form, the absence of futile and tedious taboos, the freedom of their speech, a certain lightness of touch helps them to approach this beautiful thing without shame or guilt, it enables them to fulfil their lives with happiness." (Elwin—*Religion of an Indian Tribe*, p. 567)

Drunkenness is very much prevalent among the Bondas and all sorts of crimes are committed under its influence. During a festival the Bonda gets excessively drunk.

In every tribe are found women who subject themselves to prostitution. They are considered as outcaste and have no place in their societies. Those tribal women, who are suddenly exposed to the civilised influence and are deserted by their husbands, take to this profession; They, however, do not practise this as ordinary prostitutes. They are available to remain as concubines for short periods and often change their companions.

The Domb women are notorious for their amorous practices and in many cases this is not objected to by their husbands and instances are not rare of a form of semi-prostitution practised with the connivance of the husbands.

Prostitutes were to be found in towns like Jeypore. Thurston reports about a section of prostitutes as follows : "Guni is the name of Oriya dancing girls and prostitutes. It is derived from the Sanskrit Guna, meaning qualifications or skill, in reference to their possession of qualification for and skill acquired by training when young in enchanting by

music, dancing, etc." There were other dancing girls whose apparent function was to dance in the temples but whose actual practice was prostitution. After the abolition of estates these classes are becoming extinct.

49. Home life

(i) Types of dwellings

"A Saòra village is a matter of streets; long rows of houses, each built on to its neighbour with a common verandah running right along, are arranged in every conceivable relation to each other. Often the rows are face to face with a broad street between, sometimes one row turns its back on the other and opens on to a separate street, sometimes the houses stand a square, or the streets may be built one above another up a hillside; and the houses all face the same way towards the view. This is a development of the terracing principle and indeed some villages are built on old terraces, for in fact the Saoras love to be on a slope. The Saora house is a dark rectangular box, raised well above the ground, and divided inside into two sections, with a verandah in front and often when there is a second door, at the back also. The buildings are solidly constructed, the walls are built of stone or rubble or of upright pieces of wood and covered with a thick plaster of mud. Built into the verandah there are often pig styes though this may be located in the back verandah instead. Every Saora house is in a sense a temple, for nearly every sacrifice begins indoors, the ancestors use it as a hostelry on their visits to earth." (Elwin, *Religion of an Indian Tribe*, pp. 39-40)

"The Bondo house is a self-contained unit in a strongly communal and democratic setting, nearly every house has some sort of fence round it. The walls are of mud with a number of wooden pillars supporting the roof which is thatched with grass. The verandah is fenced in with an unplastered bamboo wall."

The houses of the Koyas are made of bamboo, with a thatch of grass or palmyra.

The Kondh houses are more substantial structures with walls of mud, raised plinth and verandahs. Their doors are longer and rooms more spacious.

The houses of Hindu castes show southern influence. These houses are marked by the paucity of furniture and well-planned arrangements for living within a very narrow space. Bright looking brass utensils are very conspicuous in these houses.

(ii) Furnitures and decorations

Among the Saoras the door opens on to small room which may have another door immediately opposite. In the middle of this is wooden mortar let into the floor, and the children sleep there, the boys on one

side of the mortar, the girls on the other. The rest of the building is filled with a loft, a platform about four feet high which supports the grainbins and other possessions. Under this platform, the women have to crawl for the important task of cooking, for the hearth is always placed in the far corner below it. From the room hangs a great variety of objects—baskets, gourds, bundles of cloth, umbrellas, spears, bows and arrows, pots. The walls may be decorated with icons in honour of the gods or ancestors, in front of them are hung dedicated gourds and pots, and sometimes baskets in which the special clothes of the dead or tutelaries are carefully preserved. Outside the verandah there may be a small wooden pillar for a god, as the menhirs stand on guard outside the village, so pillars and pots keep watch before the home. (Elwin, *Religion of an Indian Tribe*, pp. 40-41)

Among the Saoras, Koyas and Gadabas the houses are decorated with various icon figures. The Khonds decorate their houses by coloured plasterings of earth.

Among the rural Hindu people the houses are also decorated with various icon figures in different colours and paintings of gods hung in frames.

(*iii*) Dress and ornaments

The real clothing of the Saoras is " the eternally dressed nakedness of their brown skin ", which adorns them with beauty and dignity. The traditional cloth for both sexes is woven for them by Dombs, from yarn hand-spun by the Saoras themselves, it is woven very well and is artistically most attractive. The women wear a simple skirt with a brown border top and bottom, it is wound round the waist and tucked in at the front. The traditional dress of men is the loin cloth, which may be a plain white strip or it may be gay with coloured patterns and tassels of red cotton. It is passed between the legs, covers the genitals in a sort of bag, and hangs down in a flap. The Saoras are not good at ornaments. They tend to attach to their bodies or hang from them anything they can get hold of, indifferent to whether it looks well or not. Saora men use a piece of loin cloth as a turban while going out. For a woman the ear is the most important ornamental zone, where she must endure a painful operation and discomfort lasting for years. While she is stil a little girl, holes are made in the lobes, and these are gradually enlarged first by insertion of bits of straw and reed, and then by wooden plugs of tamarind or the spadix of the sago-palm. When the plugs are removed, their place is taken by ordinary brass spiral springs from the bazar. A Saora woman decorates her beautiful throat with a number of necklaces which add little to its grace though she uses fewer than is customary among people who are topless. In the nose a woman wears threelittle rings. On the legs she wears bronze or aluminium anklets and rings on the toes. Saora men put cheap bazar ornaments in the ears, nose and round their waist.

A striking thing about the 'naked' Bondas is the impression of dressiness they give. Strings of necklace worn by women cover their tops and hang down to the navel. Clothes are scanty enough, yet it is remarkable how much it conceals. Men and boys wear the simplest possible loin cloth.– It has been suggested that the dress and appearance of the Bonda woman is a survival of what was formerly the common practice of all the tribes of this area. The narrow skirt (of the women's) is held in place round the loins by a waistband, to which it is attached in front but not behind, where it slips down low over the bottom. Round her shaven head she wears a number of bands—simple palmyra strips or woven and plaited fillets. Into these bands the younger girls put flowers. The Bonda woman wears no nose ornaments and does not seem specially concerned about ears. A few aluminium rings, with chain or pendant in the heli or brass button in the lobe, are deemed sufficient. On both wrists, however, a woman wears a great many broad brass bangles. It is on the ornamentation of her neck and bosom that a Bonda woman lavishes her greatest care and takes her chief pride. She puts on a mass of brass and lead work, so heavy that she does not usually carry herself very well. There are heavy brass collars of several different patterns. Tattooing is not prevalent among the Bondas. The Saora women tattoo a vertical line on their forehead and dots on the cheeks.

The Koya women dress like the Bonda but their loin cloth is larger and covers them from the waist to the knees completely. They are topless though covered by a profusion of necklaces and when they go out to the market or appear before outsiders they cover themselves with a piece of loin cloth on the waists. They wear a great number of bangles, ear-rings and nose-rings. Tattooing is very common among them. They wear a very thin narrow brass plate about half a foot long over their head. It is bended to look like a crude crown and bound with a thread behind.

The Koya men wear a bison-horn turban while dancing. This turban is a very prized possession among them.

The Desia Kondhs wear sarees woven by Dombs. These sarees are generally of deep red or yellow colour with beautiful borders. On the hands they wear bangles. The Kutia Khond women wear only a loin cloth. The most remarkable of the Khond ornaments are those worn on the nose. Heavy and big nose ornaments are so worn on the nose that they cover half of the face. The Khond women tattoo their faces profusely. Long and deep lines in black are drawn over their faces and look like furrows on a field.

The dress of Gadaba women is marked by the picturesque 'Kerang' sarees. The sarees are marked by the broad stripes of red, green and yellow. A Kerang saree lasts almost a lifetime. Another conspicuous

thing about them is their ear-rings. These rings are about six inches in diameter and touch the shoulders when worn in the middle of the ear.

It is a practice among the tribal Christians not to wear anything on their noses and not to tattoo their bodies. They wear blouses and larger pieces of sarees.

The Hindu caste women show a marked Telugu influence and wear ornaments and sarees used by the Telugus. Thus they can be differentiated from the women of other districts.

A tendency to wear handloom sarees has developed among women of the upper castes, the well-to-do and the educated. The tribal people and lower castes who come into contact with civilization are wearing cheap mill-made cloth.

In recent years, there has been a growing tendency for men of all castes and tribes to cover the upper portion of the body, when not actually at work, with shirts and vests. The cultivator in the fields protects himself from the rain with a combined hat and umbrella made of palm-leaves or woven bamboo strips and a shield of stitched leaves worn over the shoulder. During the winter they cover their bodies with pieces of coarse sheets woven by the Panas. Blankets are coming to use in many places.

(iv) Food and drink

Among the Saoras in the early morning and sunset, the men go out to the palm-trees for their wine, a nourishing as well as stimulating drink, and they usually bring some home for the women and children. They often take a little gruel at the same time, and they prepare tasty snacks with titbits of crab and chilli, special scraps of meat which are dried and preserved for the purpose after certain sacrifice. They also make Chutneys of various kinds. At midday the Saoras have a substantial meal. They have another just before it gets dark, and at night, before going to bed they have a bit of supper. The basis of their food is rice, millet and pulses. They have no idea of frying. Their great love is for meat. This they usually boil with rice or millet. Crabs are boiled or roasted between leaves. Fish are boiled. Roots are boiled separately. Bamboo shoots are very popular. Field rats are roasted on a skewer. Red ants are tied up with mushrooms in a leaf bundle which is put in embers to roast.

For food the Bondas depend mainly on agriculture. Mango, tamarind, jack-fruit and other fruits are eagerly collected, during the hot weather. Roots and tubers are useful addition to the diet, but they are not, as among the Khonds, its main feature. Wild vegetables, bamboo shoots and mushrooms are collected and eaten. The Bondas

are fond of red ants and even more fond of date-palm grub. The Bondas keep cattle, goats, pigs and poultry, eat beef and almost every animal or bird is dedicated to some ceremonial purpose, a fact that makes it difficult for the traveller to buy local supplies.The Bondas eat carrion with avidity.

The Koyas and Gadabas do not differ much in their food habits from the Bondas.

The Hindu caste's food is not much different from those in other districts. The Oriya Brahmins are markedly different in this respect from Telugu Brahmins, as the former take fish and meat which are prohibited for Telugu Brahmins.

The favourite drink of the people is the arrack distilled from *Mohua* flower. Except in Malkangiri, where the palmyra palms are plentiful, toddy is obtained from the sago-palms or *Solap* tree (*Caryota urens*). A rough ladder consisting of the stem of a bamboo with branches on either side of it, cut short so as to make steps, is lashed to the tree and left there permanently, and the owner climbs up whenever a drink is required. Beer is distilled from rice, *sama* (the millet, *panicum miliare*) and *Mandia* or ragi. The grain is mashed in the ordinary manner, some more water added and a small quantity of the ferment mixed with it.

50. Communal life

(*i*) Most of the Saora festivals have two motives, religious and utilitarian. There are a number of festivals connected with the rites of fertility, rites of dead and numerous other rites.

The Bondas spend a great deal of time on their religion and its feasts and holidays are an important part of Bonda life which can hardly be understood apart from them. Certain features are common to every festival. The religious occasions are real festivals and holidays; dancing accompanies each festival and there are some relaxation of rules which forbid men and women of the same village to dance together. At every festival there is a routine worship or placation of every demigod and demon in the calendar.

The chief festival among the Kondh is the Kedu festival which was once associated with human sacrifice. At present a buffalo is sacrificed in place of the human victim.

Hunting is one of the people's favourite recreations. In the hot season and especially in the month of *Chaitra*, when all the world makes holiday, organized beats are held in which all the men and boys of the village take part, armed with bows and arrows, axes or spears and occasionally with matchlocks and slay any live thing, irrespective of age or sex, which they may meet in the forest. Such expeditions, as a matter of course, culminate in a feast and carouse in the village.

All the tribes adopt music as one of their chief items of amusement and during a peak festival season it becomes their main occupation. Tribes like Bondas, Gadabas, Kondhs and Koyas have their own distinctive music and musical instruments. The preparation and manipulation of some of these instruments are done with such skill that, extremely simple though they are, it becomes almost impossible to emulate them. In each tribe different types of music are prescribed for different seasons and different occasions.

In communal life of the Saoras endogamous divisions are absent, though they are common among other tribes. Communal solidarity is nowhere so strong as among the Saoras. There is very little scope for the Saora to live the life of an isolated individual ; even at home the communal sense haunts him. This communal solidarity is not only formal but marked by lavish give and take activities. Tribal cohesion is maintained through love and co-operation. Punitive measures are almost non-existent.

On the whole, the Bondas keep their own rules fairly well. They observe the taboos on incest or adultery and their religious obligations with such fidelity that the few exceptions are long remembered. Their one great trouble is their bad temper. A Bonda village is an arena of continuous quarrels and disputes. There are family feuds and village feuds. The Bondas are extreme individualists and do not tolerate authority either secular or religious. (Elwin, *Bondo Highlander*)

The communal life of the Khond or the Gadaba is comparable at large to that of the Saora. Only the hold of religion is less upon these tribes. The Koya communal life is very disciplined under the leadership of the headman called "Pedda".

Church plays a part in the life of the tribal Christians but does not regulate it and they continue to form a part of their respective tribal communities.

Hindu communal life is varied and confined largely to their respective castes in the villages though different castes come to participate in common festivals occasionally.

(*ii*) Communal dances

Nearly all hill people are fond of music, and a variety of crude instruments, stringed, wind and percussive, are in use. Women sing in chorus when working in the fields, and men and boys while away in the lonely hours of watching cattle by warbling to themselves plaintive melodies on bamboo flutes, or twanging a two-stringed mandolin provided with a dried gourd for a sounding-board.

Dancing is, however, the diversion of which all men and women alike are most passionately fond. In time of festivals dancing parties begin at nightfall, last whole night and continue even through the following day. Each tribe has its own particular dance. The best efforts of the Kondhs and Savaras are clumsy beside those of some of the other tribes. The Koyas have an interesting dance in which the men tie buffalo or bison horns on their heads and engage in mimic fight ; their women also dance prettily in a ring with their hands on each other's shoulders. But undoubtedly the most skilled performers are the Jodia Parojas and the Gadabas from the neighbourhood of Koraput and Nandapur.

"At a Paroja dance all the girls and the younger married women of the village form themselves into a chain, each maiden passing her right hand behind the next girl's back and grasping the left elbow of the third. The girls arrange themselves carefully according to size, the youngest, who are generally nine and ten years old, at one end and at other the leader of the *corps de ballet* who carries a baton of peacock's feathers in her right hand to mark the time. Three or four young men take their stand in the middle of the dancing floor and strike up song which they accompany on their mandolins while the long chain of girls linked together and moving in perfect time, follow the leader with her, swaying baton, through an intricate series of sinuous lines, curvest spirals, figures-of-eight and then unravel themselves back into line again. They wind in and out like some brightly coloured snake, never halting for a moment, now backwards, now forwards, first slowly and decorously, then faster and with more and more abandon, until suddenly some one gets out of step and the chain snaps amid peals of breathless laughter. All the while the young men in the centre continue to sing, improvising the words as they go along and frequently sending the dancers into bursts of merriment by their personal allusions, subtle and poetic. The leader of the troupe varies the step in half a dozen different ways and the dancers now sway to the music with their bodies, now clink their heavy German silver bangles together in time. The chain of comely young maidens dressed in their hair neatly oiled and decked with flowers and all in the height of good humour is a picturesque and pleasing sight." (R. C. S. Bell, *Orissa District Gazetteers—Koraput*)

The dances of the Gadabas are simpler but no less spirited. The chain of girls, all dressed exactly alike in their red, white and blue striped sarees reaching barely half way to the knee, and with their feet loaded with heavy chased brass anklets which they clink together in time, swings round in a circle to the accompaniment of muffled drums. The girls chant together in unison as they go round, and the time gets ever quicker and quicker, their steps longer and longer, but still perfect step is kept until the chain breaks or the leader is exhausted.

51. Festival

(i) Bali Jatra

This festival begins five days before the *Bhadrapada* full-moon and ends five days after it. The beginning of the festival is identified with the Nuakhia feast on which new rice is first eaten. Bali Jatra is an occasion of great rejoicing and men of all classes put on fancy dress and dance and sing. The festival takes its name from the ceremonial planting of various grains in wet sand brought from a nearby stream and placed in a structure called Bali Ghara or sand house. But it is an occasion for many other celebrations. In Bissamcuttack tahsil a swing is set up with its seat studded with sharp nails, and on this a Bejju (witch doctor) is swung, goats, pigeons are sacrificed. The Bejju then walks upon burning charcoal. He spends most of the three nights before this day in dancing wildly in a state of excitement, during which he prophesies both good and evil and pretends to grant boons to devotees.

(ii) Chaitra Parba (Pangal)

Chaitra Parba is also called Pangal, a word which comes from South India. It lasts for the whole month of *Chaitra*. All the tribes go gay. Men and boys go out into the forest for hunting. If they come back without anything, they cannot show their face to the women. Therefore no animal escapes the hunters. If they get nothing else they even kill a jackal. Women dance and sing whole day in the streets and in village commons. All motor vehicles are stopped serveral times on the road by streams of girls who dance and sing across the road. It is only when a few paise are paid that the vehicles are allowed to move. Two paise used to be ample. With the rise in prices this levy may have risen to twenty-five paise. A car going to Koraput from the plains may be stopped a dozen times before reaching Koraput. To witness a tribal dance for a few paise is a very cheap entertainment.

(iii) Festivities and public games

The 'Sume-Gelirak' festival held among the Bondas is unique in character. All the year round young men look forward to the Sume-Gelirak. Even middle-aged women, they say, look pretty then. It is a moral holiday, a week off from inhibitions, a relaxation from the tedious round of agricultural operations, break in the dietic monotony of everyday. The normal restraints that check the relationship of boys and girls in a village are largely forgotten. Members of the same *Bamsa* or Kuda relatives in the forbidden degree find every freedom to flirt, excite themselves with obscene horse play and very occasionally even retire together to the woods. In a dance a girl may steal a youth's cloth and wear it; this gives him the right, later on, to drag

her away into the darkness and she must not object. The Sume-Gelirak begins on Sunday and lasts for ten days. Beginning with routine propitiations of demigods and demons, it precedes to series of heavy meals, one of which is first eating of new beers. The dramatic castigation ceremonies follow, boys and girls make dancing expeditions to neighbouring villages, Bursung is worshipped, and finally the Sisa (priest) goes to the forest and performs a token cutting of grass and Kerang branches. Dancing begins on the fourth day and continues till the end. But the most serious and dramatic incident of the festival is the castigation. Here we have the same notion already noticed for the marriage by capture. There was a substitute for the thrills of kidnapping and rape under socially approved conditions; here is a surrogate for a violent quarrel and mutual assault in an atmosphere of vinous friendliness. The castigation begins with little boys. Some one takes the *Kinding sagar*, the sacred drum, from the Sisa's house and begins to beat it on the Sindibor. Other drummers join him and the people assemble. Small boys arm themselves with long switches—sago-palm branches stripped off their leaves-and two by two stand up before the Sindibor and hit each other as hard as they can. It is no pretence, soon the backs are covered with weals and the little fellows bite their lips and go at each other with all the strength they have, while the drums chatter and the crowd applauds. When a couple has had enough, they salute each other and embrace, and another pair takes their place. Mothers hover round with oil which they smear on the wounded limbs and backs. When all the boys have completed this piquant exercise, the Sisa gives them 'Kirimtor' cakes 'to stop' all their quarrels and delivers a little lecture of friendship and good behaviours. The following evening the castigation is repeated and now it is a little more serious, for it is the youths and men, even old men, who beat each other. The Sisa and his assistant begin, they bow to each other with folded hands, dance round and round, and then with all their strength hit one another with their switches. Blood soon flows from their wounds and when they have had enough the two men touch each other's feet and warmly embrace, each hugging and lifting the other in the air. (Elwin *Bondo Highlander ,pp.* 174-78)

Among the Kondhs, Koyas and Gadabas communal dances are observed on the occasion of marriage and religious festivals. There are no public games among these people where adults participate. Hunting affords an exciting sport for them. Among other rural people such country games like Dodo, Bouchori, etc., are prevalent.

The greatest festival of the district is Dashara feast observed at Jeypore. This festival is held in honour of Kanaka Durga (Golden Durga) whose temple is situated within the palace. This festival lasts for sixteen days

and a series of ceremonies are held throughout the period. The legend of human sacrifice is associated with this festival but since long only animals like the goats and the sheep are offered for sacrifice. Curiously enough the flowers which adorn these animals are described as "Mariah Puspa" as a reminiscent of human sacrifice. On the sixteenth day buffaloes are also sacrificed.

Sivaratri, Holi and the Ratha Jatra are among the other chief festivals of the Hindus. On Sivaratri people gather in large number at the Gupteswar caves in the Jeypore tahsil and at the Devagiri hill near Kalyansingpur. During the Holi or the Swing festival imitation flowers of paper or pith are tied in bunches to bamboo poles 20 feet or more in length, called *dhandas*. On the night before full-moon these *dhandas* are carried in procession with music and dancing to a bonfire which is lighted in the north of the town and are thrown into flames. The god Vishnu is carried thrice round the fire. On the next day, the day of the full-moon, the image of the god is placed upon a swing hung for the occasion and is swung upon it. Swings are set up in many households and men and women swing on them till late hours in the night singing songs. On the following day everybody, irrespective of age and sex, throws coloured water and coloured powder on each other. At the Ratha Jatra idols of Jagannath are placed on cars (Ratha) and are taken out in procession at Jeypore, Gunupur and other important centres.

52. Impact of abolition of zamindari system on social life

No assessment regarding the impact of the abolition of the zamindari on the social life of the people has yet been made. The removal of the intermediary has enabled the people to come into direct contact of the Government. The pomp and festivities associated with the feudal chief are things of the past and religious festivals are at present marked by simple and austere observances. In social life the old habits and practices are in a process of change and the Adivasi people are gradually getting accustomed to the modern way of life. The district is undergoing rapid transformation due to various development works resulting in the steady rise of the living standard of the general population. The Gothi system is perceptibly on the wane and people are becoming more and more self-reliant.

APPENDIX A

Variation in population during sixty years*

Year	Persons	Variation	Net variation 1901—1951	Males	Variation	Females	Variation
1	2	3	4	5	6	7	8
1901 ..	693,187	..	..	352,832	..	340,355	..
1911 ..	833,328	+ 140,141	..	417,201	+ 64,369	416,127	+ 75,772
1921 ..	805,583	— 27,745	..	403,116	— 14,085	402,467	— 13,660
1931 ..	949,652	+ 144,069	..	474,300	+ 71,184	475,352	+ 72,885
1941 ..	1,127,862	+ 178,210	..	565,527	+ 91,227	562,335	+ 86,983
1951 ..	1,269,534	+ 141,672	+ 576,347	637,903	+ 72,376	631,631	+ 69,296
1961 ..	1,561,051	+ 291,517	..	784,278	+ 146,375	776,773	+ 145,142

* Kashipur tahsil excluded

APPENDIX B

Bilingualism and mother-tongue (1961)*

Name of languages	Total speakers (Mother-tongue)	Total number of persons returned as speaking language subsidiary to mother-tongue	Subsidiary language
Bengali ..	5.951	1,061	Oriya (M 310, F 214), Hindi (M 256, F 53), English (M 203, F 25).
Gadaba ..	31,891	23,869	Oriya (M 12,264, F 11,389), Telugu (M 120, F 96).
Gondi ..	18,098	13,167	Oriya (M 4,347, F 7,623), Telugu (M 111, F 86).
Halabi ..	1,886	1,389	English (M 2, F 0), Hindi (M 0, F 6), Oriya (M 639, F 742).
Hindi ..	12,199	1,366	English (M 646, F 13), Oriya (M 512, F 119), Telugu (M 30, F 3), Bengali (M 32), Kui (M 7, F 3), Sanskrit (M 1).
Jharia ..	2,032	1.737	English (M 2), Oriya (M 789, F 946).
Konda ..	10,930	1,106	Oriya (M 258, F 410), Telugu (M 238, F 200).
Khond/Kondh	79,034	25,638	Oriya (M 13,286, F 7,667), Telugu (M 1,702, F 2,979), English (M 1, F 3)

*Kashipur tahsil excluded

Name of languages		Total speakers (Mother-tongue)	Total number of persons returned as speaking language subsidiary to mother-tongue	Subsidiary language
Koya	..	31,052	19,526	Telugu (M 5,260, F 6,151), Oriya (M 4,118, F 3,997).
Kui	..	162,518	48,725	Oriya (M 20,183, F 14,830), Telugu (M 1,604, F 1,493), Khond/Kondh (M 189, F 157), Hindi (M 63, F 191), English (M 15, F 1).
Laria	..	539	277	Oriya (M 83, F 94), Hindi (M 41, F 22), Telugu (M 37).
Oriya	..	908,766	49,955	Telugu (M 14,903, F 18,891), English (M 6,013, F 596), Kui (M 2,316, F 2,186), Hindi (M 2,145, F 571), Khond/Kondh (M 993, F 217), Parji (M 397, F 47), Bengali (M 213, F 98), Savara (M 185, F 27), Gadaba (M 152), Sanskrit (M 5).
Parji	..	83,914	19,530	Oriya (M 6,125, F 7 637), Kui (M 2,124, F 1,090), Telugu (M 1,444) English (M 54).
Parenga	..	767	..	..
Pengu	..	1,254	118	Oriya (M 84, F 31), Telugu (M 3).

Name of languages		Total speakers (Mother-tongue)	Total number of persons returned as speaking language subsidiary to mother-tongue	Subsidiary language
Santali	.	7	2	Oriya (F 2)
Savara	..	55,418	27,209	Oriya (M 8,323, F 7,765), Telugu (M 5,551, F 5,570).
Telugu	..	86,097	28,763	Oriya (M 13,709, F 10,834), English (M 2,283, F 178), Hindi (M 751, F 128), Kui (M 415, F 295), Khond (M 114, F 27), Gadaba (F 15), Tamil (M 7), Malayalam (M 1, F 3) Bengali (M 3).
Urdu	.	3,971	1,447	Oriya (M 478, F 605), Hindi (M 102, F 50), Telugu (M 70, F 46), English (M 74, F 22).

APPENDIX C

Population According to Language (1961 Census)*

Languages		Male	Female	Total
Bengali	..	2,965	2,986	
English	..	3	5	
Gadaba	..	15,839	15,952	31,891
Gondi	..	9,006	9,092	
Gujrati	..	401	101	
Halabi	..	931	955	
Hindi	..	6,758	5,441	
Jharia	..	980	1,052	2,032
Kanada	..	58	12	
Khond/Kondh	..	39,875	39,159	79.034
Konda	..	5,211	5,719	
Koya	..	15,570	15,422	
Kui	..	83,053	79,465	162,518
Laria	..	252	287	
Malayalam	..	36	21	
Marathi	..	35	36	
Marwari	..	52	32	
Nepali	..	18	1	
Oriya	..	456,377	452,389	908,766
Parenga	..	417	350	
Parji	..	41,823	42,091	
Pengu	..	602	652	
Punjabi	..	161	68	
Santali	..	5	2	
Savara	..	27,382	28,036	
Tamil	..	771	236	
Telugu	..	42,703	43,394	
Urdu	..	2,114	1,857	

*Kashipur tahsil excluded

APPEN

Population according to

Subdivisions/ * Tahsils Police-stations	Bengali	English	Gadaba	Gondi	Gujrati
1	2	3	4	5	6
1. KORAPUT SUBDIVISION	23	.	10,631	.	16
2 KORAPUT TAHSIL ..	21		858	.	16
3 Koraput Police-station ..	1		738	.	..
4 Dasmantapur P.-S. ..	.		.	..	..
5 Lakshmipur P.-S. ..			.	.	16
6 Narayanpatna P.-S. ..	20		120	.	..
7. NANDAPUR TAHSIL ..	2		9,773	..	..
8. Semiliguda P.-S.			1,091	..	..
9 Pottangi P.-S. -	.	.	2,267	..	..
10 Nandapur P.-S. .	2	-	2,304	..	.
11 Padwa P.-S.				.	
12. Machkund P.-S.			4,111	.	..
13. NOWRANGPUR SUB-DIVISION.	5,629	2	20,863	9,418	30
14. NOWRANGPUR TAHSIL					.
15. Nowrangpur P.-S.					
16 Papadahandi P.-S.		.		..	.
17 Tentulikhunti P.-S.					.
18. JEYPORE TAHSIL .	81			5	5
19. Jeypore P.-S.		1		.	..
20 Boriguda P.-S.	8			..	5
21 Kundra P.-S. -		.	..		..
22. BORIGUMMA TAHSIL	7	.	20,863		4
23 Borigumma P.-S.	2	..	.	..	4
24 Kotpad P.-S. ..	3	..	10,443	..	..
25 Kodinga P.-S.	1	..	10,420	..	..
26. Bhairabasingpur P.-S.	1	..	..	..	..

*Tahsils and P.-S. as in 1961

DIX D

the mother-tongue, 1961

Halabi	Hindi	Jharia	Kana-rise	Khond/ Kondh	Konda	Koya	Kui	Laria
7	8	9	10	11	12	13	14	15
78	2,012	500	3	423	1,500	10,846	51,731	..
78	1,004	500	..	189	1,500	10,846	37,760	..
78	.	500	.	189	800	..	6	..
..	..	..	..	..	..	3,040	907	.
..	703	..	..	..	700	4,235	10,006	..
..	301	..	..	..	..	3,571	26,841	.
..	1,008	..	3	234	..	..	13,971	..
..	401	..	..	.	..	..	3,120	.
.	.	..	..	..	..	..	9,981	..
..	..	..	..	197	..	..	868	..
.	607	..	..	37	..	..	2	..
..	..	..	3	..	..	..	..	..
1,806	6,797	1,010	50	1,555	7,002	12,003	50,409	522
..	1	..	..	..	..	..	3,164	..
..	..	..	..	..	..	..	201	.
..	1	..	..	..	..	..	1,432	..
..	..	..	..	..	..	..	1,531	..
..	8	503	..	80	..	12,003	991	..
..	6	..	..	23	..	..	..	..
..	2	503	..	57	..	12,003	..	..
..	..	..	..	..	..	791	..	..
.	1,177	507	..	78	7,002	..	1,460	..
..	6	..	..	..	..	..	520	..
..	61	507	..	78	7,002	..	2	..
..	1,110	..	..	..	..	..	938	..
..	..	..	..	..	..	..	..	..

APPEN

Population according to

Subdivisions/ *Tahsil/ Police-stations	Mala-yalam	Marathi	Marwari	Nepali	Oriya
1	16	17	18	19	20
1. KORAPUT SUBDIVISION	51	19	..	5	171,293
2. KORAPUT TAHSIL	50	19	..	5	64,031
3 Koraput Police-station	50	19	..	..	20,632
4 Dasmantapur P.-S.	.	.	..	..	17,341
5 Lakshmipur P.-S.		.	.	5	9,997
6 Narayanpatna P.-S		..	.	..	16,061
7 NANDAPUR TAHSIL	1	.	..	..	107,262
8. Semiliguda P -S.	.	..	.	..	15,936
9. Pottangi P.-S.		.		..	12,406
10 Nandapur P.-S.				..	32,380
11. Padwa P.-S.	.		.	.	27,349
12 Machkund P.-S.	1	.	.	.	19,191
13 NOWRANGPUR SUBDIVISION.	6	24	43	1	628,372
14. NOWRANGPUR TAHSIL	..	.	43	..	113,064
15. Nowrangpur P.-S.	.	..	43	..	42,558
16. Papadahandi P.-S.	..	..	..	..	40,605
17. Tentulikhunti P.-S.	..	..	..	..	29,901
18. JEYPORE TAHSIL	2	24	..	..	96,691
19 Jeypore P.-S.		..	..	..	38,073
20. Boipariguda P.-S.	2	24	..	..	32,710
21. Kundra P.-S.	.	..	..	..	25,908
22. BORIGUMMA TAHSIL			.	..	190,719
23. Borigumma P.-S.			.	..	35,986
24 Kotpad P.-S.		-	.	.	57,429
25 Kodinga P.-S.			.	.	57,114
26. Bhairabasingpur P.-S	..	.	..	..	40,190

*Tahsils and P.-S. as in 1961

DIX D—*contd.*

the mother-tongue, 1961

Parji	Parenga	Pengu	Punjabi	Santali	Savara	Tamil	Telugu	Urdu
21	22	23	24	25	26	27	28	29
30,984	761	840	..	..	336	380	12,238	442
19,103	..	..	..	..	295	19	2,087	15
11,300	..	..	..	..	175	..	55	9
6,008	..	..	..	..	120	..	..	..
1,199	..	..	..	..	..	17	220	2
596	..	..	..	..	..	2	1,812	4
11,881	761	840	..	..	41	361	10,151	427
5,000	..	840	..	..	..	..	701	..
2,000	..	..	..	..	..	..	8,250	..
4,638	761	..	..	..	..	3	336	337
213	..	..	..	..	41	13	107	18
..	..	..	..	..	..	345	757	72
50,277	..	402	72	7	3,415	42	14,386	1,071
13,207	..	402	..	7	3,415	..	2,059	562
..	..	402	..	..	..	..	1,280	17
..	..	..	..	..	..	..	565	3
13,207	..	..	..	7	3,415	..	214	542
..	..	..	..	..	..	2	4,429	50
..	..	..	..	..	..	1	39	7
..	..	..	..	..	..	1	4,205	6
..	..	..	..	..	..	..	185	37
13,018	..	..	..	..	..	10	1,081	106
13,018	..	..	..	..	..	7	501	53
..	..	..	..	..	..	..	83	39
..	..	..	..	..	..	..	109	10
..	..	..	..	..	..	3	388	4

APPEN

Population according to

Subdivisions/ *Tahsils Police-stations	Bengali	English	Gadaba	Gondi	Gujrati
1	2	3	4	5	6
27. UMARKOT TAHSIL ..	5,227		..	9,418	20
28. Umarkot P.-S ..	5,218		.	9,418	6
29. Dabugan P.-S ..	9		..	..	..
30. Jharigan P.-S .				..	14
31. MALKANGIRI TAHSIL ..	387	1	.	..	1
32. Malkangiri P.-S	355	..	..	..	..
33. Motu P.-S .	.	..	.	..	..
34 Venkatapalam P.-S	7	..	..	..	..
35. Mathili P -S ..	25	1	..	..	1
36. RAYAGADA SUBDIVISION	52	..	160	8,640	43
37. RAYAGADA TAHSIL ..	17	..	144	..	22
38. Rayagada P.-S. ..	7	..	..	..	..
39. Kashipur P.-S. ..	15	..	..	—	.
40. Kalyansingpur P.-S ..	10	..	144	..	7
41. BISSAMCUTTACK TAHSIL	34	..	—	4,162	21
42. Bissamcuttack P.-S. ..	..	..	—		
43. Ambadola P.-S. ..	34	..	—	4,162	21
44. GUNUPUR TAHSIL ..	1	..	16	4,478	..
45. Gunupur P.-S. ..	..	..	—	..	..
46. Gudari P.-S ..	1	..	16	..	..
47. Padmapur P -S. ..	..	..	..	4,478	..
48. Puttasingi P.-S .	..	..	—	—	..
49. Urban ..	247	6	137	40	413

*Tahsils and P.-S. as in 1961

DIX D—*contd.*

the mother-tongue, 1961

Halabi	Hindi	Jharia	Kana-rise	Khond Kondh	Konda	Koya	Kui	Lrria
7	8	9	10	11	12	13	14	15
..	2,419	..	..	.	..	..	769	522
..	2,389	.	..	..	..	..	110	576
..	3	.	..	..	..	..	250	..
..	27	..	..	..	..	.	409	46
1,806	3,192	..	50	1,397	..	..	44,225	..
..	1,421	..	..	..	..	.	11,808	..
..	67	..	..	76	..	.	11,746	..
..	67	..	50	..	.		16,617	..
1,806	1,626	..	..	1,321	..	..	4,054	.
..	2,128	502	..	76,298	2,400	8,030	60,160	17
..	1,439	..	..	23,853	2,400	4,030	54,133	2
	1,037	..	..	8,615	2,400	4,030	48,935	..
..	43	.	1 (Kol)	2,168	.	- ..	7,578	2,006 (Mund ri 3 Munda 2)
..	402	..	..	15,238	.	..	5,198	2
..	466	502	..	38,380	..	..	2,477	15
..	..	502	..	3,682	..	..	208	15
	466	.	..	1,559	.	..	2,269	..
..	223	..	..	14,065	.	4,000	3,550	..
	..	..	..	3,166	.	4,000	2,816	..
..	222	..	..	10,899	..	..	.	..
.	..	.	..	..	..	..	565	..
..	1	..	..	..	..	..	169	.
2	1,262	20	17	758	28	173	218	..

APPEN

Population according to

Subdivisions/ *Tahsils/ Police-stations	Mala-yalam	Marathi	Marwari	Nepali	Oriya
1	16	17	18	19	20
27. UMARKOT TAHSIL	4	..	..	..	138,615
28. Umarkot P.-S.	4	..	..	..	51,649
29. Dabugan P.-S.	..	..	..	..	46,570
30. Jharigan P.-S.	..	..	..	..	40,396
31. MALKANGIRI TAHSIL	..	..	..	1	84,283
32. Malkangiri P.-S.	..	..	..	..	47,746
33. Motu P.-S.	..	..	..	..	363
34. Venkatapalam P.-S.	..	..	..	..	1,635
35. Mathili P.-S.	..	..	..	1	35,539
36. RAYAGADA SUBDIVISION		12	34	11	72,681
37. RAYAGADA TAHSIL	..	..	.	11	15,886
38. Rayagada P.-S.	..	..	..	11	7,562
39. Kashipur P.-S.	..	..	..	8	50,314
40. Kalyansingpur P.-S.	..	..	..	..	8,324
41. BISSAMCUTTACK TAHSIL	..	12	34	..	28,722
42. Bissamcuttack P.-S.	..	12	..	..	16,235
43. Ambadola P.-S.	..	..	34	..	12,487
44. GUNUPUR TAHSIL	..	..	..	..	28,073
45. Gunupur P.-S.	..	..	..	..	9,083
46. Gudari P.-S.	..	..	..	..	9,543
47. Padmapur P.-S.	..	..	..	..	7,408
48. Puttasingi P.-S.	..	..	..	.	2,039
49. Urban		16	7	2	41,420

*Tahsils and P.-S. as in 1961

DIX D—*concld.*

the mother-tongue, 1961

Parji	Parenga	Pengu	Punjabi	Santali	Savara	Tamil	Telugu	Urdu
21	22	23	24	25	26	27	28	29
24,052	..	..	72	..	..	27	338	223
14,083	..	..	71	..	..	18	226	108
..	..	..	..	..	..	9	79	22
9,969	..	..	1	..	..	..	33	93
..	..	..	..	..	..	3	6,479	130
..	..	..	..	..	..	..	2,128	..
..	..	..	..	..	..	3	1,024	39
..	..	..	..	..	..	..	3,112	44
..	..	..	..	..	..	..	215	47
2,062	..	..	34	..	50,947	29	31,561	173
5	..	..	3	..	..	19	12,834	20
3	..	..	3	..	..	15	9,571	20
..	..	..	..	..	..	10	626	6
2	..	..	..	..	..	4	3,243	..
2,057	..	..	31	..	4,203	8	3,769	110
2,050	..	..	10	..	4,203	..	1,638	101
7	..	..	21	..	..	8	2,131	9
..	..	..	..	..	46,744	2	14,958	43
..	..	..	..	..	19,043	2	9,043	..
..	..	..	..	..	10,963	..	4,493	43
..	..	..	..	..	4,005	..	1,291	..
..	..	..	..	..	12,733	..	131	..
591	6	12	123	..	720	556	27,912	285

APPENDIX E

Population according to religion (1961 Census)*

Religions	Total		Rural		Urban	
	M	F	M	F	M	F
Buddhists ..	21	8	14	4	7	4
Christians ..	14,773	16,382	13,837	13,820	936	2,562
Hindus ..	736,653	726,524	698,812	693,114	37,841	33,410
Jains ..	55	36	51	36	4	..
Muslims ..	1,823	1,832	873	667	950	1,165
Sikhs ..	73	91	51	21	22	70
Scheduled Castes.	93,123	93,315	87,343	88,283	5,780	5,032
Scheduled Tribes.	455,972	456,371	450,174	451,081	5,798	5,290

*Kashipur tahsil excluded

CHAPTER IV

AGRICULTURE AND IRRIGATION

53. What was said of agriculture in Koraput in 1941 by R. C. S. Bell holds good in some measure even today. An extract* from his Chapter on "Agriculture" is given below:

"In Koraput the soil is tilled at elevations ranging from 200 to 4,000 feet above sea-level and, as would be expected, conditions and methods of cultivation vary widely at different altitudes. But in general agricultural practice is primitive and far more backward than in the plains of the adjacent districts of Vizagapatam and Ganjam. There is very little artificial irrigation, manure is little used, implements are of a crude type and the livestock is extremely poor. On the other hand, the rainfall is generally plentiful. In the Rayagada subdivision, the best cultivation is found in the Vamsadhara valley above Gunupur, and in the Nagavali valley near Kalyana Singapur, both of which are good rice-growing areas. On higher lands in the Rayagada and Nowrangpur taluks plenty of rice is grown and the valley of the Indravati, which separates these two taluks, is the principal granary of the district. The land on the 3,000-foot plateau is undulating and unsuitable for wet cultivation. Rice is there only grown in terraced stream-beds, and dry crops such as *mandya* and *olisa* (niger seed) are cultivated on the higher ground. In the Malkangiri taluk cultivation is only carried on in the sketchiest manner, the most typical forms being the Podu cultivation of the wild tribes in the hills in the east of the taluk and the rather casual growing of rice in swampy clearing in the forests in the plain lands."

54. Land reclamation

Culturable waste in the district being scarce over a hundred thousand acres of forest had to be cleared to provide land to the Dandakaranya Authority for reclamation and resettlement of persons displaced from East Pakistan. Large areas have also been given to Scheduled Castes and Scheduled Tribes for reclamation and cultivation in place of shifting cultivation practised in the past. Land levels change so fast that there is little scope for extensive use of tractors except at places in the Nowrangpur subdivision.

55. Irrigation

The general land surface which is a difficult terrain of rugged tracts and varying altitudes makes flow irrigation impossible in many areas.

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*R. C. S., Bell *Orissa District Gazetteers*—Koraput, p. 107

The Jeypore estate had two masonry dams built on the Sokota Nala and the Champikota Gedda irrigating about 280 and 1,000 acres respectively. Both these dams continue to be useful.

Tank irrigation was not being practised in the district in the past. It has been pointed out in Chapter I that most of the tanks called *Mundas* or *Bandhas* owed their existence either to the enterprise of the former rulers or to charitable persons and they were intended for bathing and drinking purposes. The *Sagars* which are formed by construction of large embankments were sometimes being tapped for irrigation. But tank irrigation is now being undertaken at several places.

There is no major or medium irrigation project in the district. Some are presently under investigation on the Kolab and the Indravati. A recent rough survey shows that there are more than a hundred minor irrigation sources, mostly tanks and small reservoirs, each irrigating less than 60 acres. These sources together are estimated to irrigate about 5,000 acres. There are larger projects numbering about 233, each irrigating more than 60 acres. These are mostly tanks and only a few are diversion weirs. The ayacut estimated for all these projects is about 40,000 acres.

A list of Irrigation Projects completed by the Revenue Department and Block Agencies after vesting of Jeypore estate in the State Government during the First and Second Plan periods is given below:

First Five-Year Plan

		Area benefited by the Project	Number of Projects completed
		Acres	
1. Pottangi tahsil	..	860	9
2. Koraput tahsil	..	1,530	23
3. Malkangiri tahsil	..	510	9
4. Nowrangpur tahsil	..	1,529	19
5. Borigumma tahsil	..	35	1
6. Umarkot tahsil	..	190	3
7. Jeypore tahsil	..	1,593	10
		6,247	74

Second Five-Year Plan

		Area benefited by the Project	Number of Projects completed
		Acres	
1. Pottangi tahsil	..	1,500	5
2. Koraput tahsil	..	250	3
3. Jeypore tahsil	..	482	4
4. Borigumma tahsil	..	373	3
5. Malkangiri tahsil	..	1,147	5
6. Rayagada tahsil	..	5,930	18
7. Bissamcuttack tahsil	..	4,280	8
8. Gunupur tahsil	..	1,950	13
9. Nandapur tahsil	..	800	5
10. Lamptaput block	..	50	1
11. Borigumma block	..	2,109	13
12. Umarkot block	..	423	5
13. Nowrangpur block	..	506	8
14. Papadahandi block	..	305	6
Total	..	20,105	97
Grand Total	..	26,352	171

The following table shows the number of projects and area benefited during the Third Plan period (up to June 1964)*

Name of Block		Number of Projects	Area benefited by the Projects	
			Khariff	Rabi
			Acres	Acres
Jeypore	..	2	188	..
Borigumma	..	14	1,108	90
Nandahandi	..	5	438	80
Papadahandi	..	11	717	60
Pottangi	..	8	713	290
Govindapalli	..	1	100	50
Kotpad	..	3	180	..
Raighar	..	3	80	..

* Information obtained from Rural Engineering Organisation

Name of Block		Number of Projects	Area benefited by the Projects	
			Khariff	Rabi
			Acres	Acres
Kundra	..	3	131	..
Boipariguda	..	1	50	..
Dasmantapur	..	3	152	..
Lakshmipur	..	5	330	175
Narayanpatna	..	7	1,020	500
Semiliguda	..	6	780	320
Lamptaput	..	2	100	40
Nowrangpur	..	8	459	55
Nandapur	..	8	650	340
Kasagumuda	..	2	93	..
Umarkot	..	3	198	..
Mathili	..	3	107	..
Kalimela I	..	3	140	..
Kalimela II	..	1	80	..
Gunupur	..	7	659	..
Padmapur	..	6	602	30
Gudari	..	7	517	..
Ramanaguda	..	9	770	..
Bissamcuttack	..	17	1,105	132
Muniguda	..	5	1,930	250
Rayagada	..	3	820	300
Kulnara	.	2	125	..
Kalyansingpur	..	8	340	20
Chandrapur	..	1	60	..
Kashipur	..	2	120	..
Tentulikhunti	..	1	56	..
Kudumulugumma	..	1	40	..
Malkangiri I	..	1	50	..
Chandahandi	..	2	127	..
Koraput	..	1	44	..
Total *	..	174	15,179	2,732

There is scope to extend lift irrigation in some areas particularly the Indravati basin. Trial boring at some places shows water-bearing strata at inaccessible depths and, therefore, the idea to start tube-well irrigation in those areas has been abandoned. One such tube-well has been successfully working in Gunupur subdivision with a capacity of 15,000 gallons per hour. Two pump-barge units have been set up at Kotpad to pump water from the Damayanti lake which is the moat of an old fort. Perhaps the most noteworthy is the Nagavali Lift Irrigation Co-operative Society organised at Rayagada since September 1959. The Nagavali is a deep-cutting river carrying plenty of water but over a hundred feet below the bank-level. It is only by power lift that the water can be used. Before organisation of this society, the Jeypore Sugar Company had investigated an irrigation project for about 3,000 acres in Rayagada area by pumping water from the Nagavali river. They had taken up execution of the scheme consisting of the pumping stations at Tumbiguda and Chekaguda. The Co-operative Society took over the work by agreement with the Company.

The Gedda lift irrigation project at Rayagada was executed by the Public Works Department through the Jeypore Sugar Company in 1961-62. Its capital cost is Rs. 1,73,254. About 300 acres are irrigated.

Water is raised from the Gedda at two stages, at the first stage by a 165 H. P. pump with a stand-by pump of 75 H. P. and at the second stage by a 35 H. P. pump with a stand-by pump of 20 H. P.

56. Rainfall, degree of dependence

Agricultural season begins with the summer showers and thunderstorms of April and May and during these two months the district in most parts receives an average rainfall of 4 to 5 inches. The cultivators are seldom disappointed in their expectations of rain during this period. With the onset of the monsoon in the middle of June the main period of agricultural activity begins and continues till the middle of December, by which time the paddy, the staple cereals and the chief industrial crops, like oil-seed, niger and gingelly, are harvested. The four months, December to March, have little rain and are suitable for cultivation of vegetables, tobacco, pulses and wheat. By the middle of March practically every crop is harvested. Nature enforces on the cultivators a whole month's holiday during *Chaitra* until the showers of *Baisakha* call him back to the plough. So by natural tradition this becomes the month of feasting, hunting and love-making.

57. Soil conservation

An account of the type of cultivation locally known by the name 'Podu' has been given later in this Chapter. Shifting cultivation is carried on by the tribes in many districts of Orissa. The problem of

soil erosion—a result of this type of cultivation—is most acute in areas within Koraput and Kalahandi districts, where there is a preponderance of Khond population. The following soil conservation mesaures have been taken up in the district to tackle this formidable problem.

The soil conservation scheme in the Machkund basin, which lies in the western slopes of the Eastern Ghats and covers an area of 290 square miles within the State, was taken up in March 1956. The object was to reduce the inflow of silt into the Jalaput reservoir and to persuade the Adivasis to take to permanent agriculture. Besides shifting cultivation, the undulating nature of the terrain, bare hills and friable soil with high rainfall had subjected the area to accelerated sheet and gully erosion with consequent deterioration of soil fertility at an alarming rate. It was a five-pronged attack. Contour bunding on 27,988 acres, plantation of trees of economic importance like cashewnut, bamboo, silver oak on 11,000 acres, agave plantation in 220 acres, coffee plantation and bench terracing in about 30 acres are some of the measures adopted at a cost of about 17 lakhs. The scheme is being pursued.

Three water-shed management units—part of a scheme designed to conserve soil by preventing erosion—have been started in the district since 1959. Each unit comprises an area of about 10,000 acres, where schemes like contour bunding, tree planting and conservation farming are being taken up together.

There are various degrees of the problem. There are badly eroded areas which are unfit for any cultivation and where the problem of sand-casting has set in. These areas need stabilisation of soil and constitute about 10 per cent of the eroded areas. The remaining 90 per cent comprise areas of cultivated land which are facing a gradual process of erosion either due to bad agricultural practices or lack of protective works. These areas need protection.

A pattern of cultivation and soil protection is being laid out in this district which will form the basis of a large-scale programme to be introduced later in the other affected areas of the State. Indiscriminate grazing by cattle at higher slopes of the hills is being discouraged. Some grazing land at lower slopes is being set apart.

On the recommendation of experts of the Technical Co-operation Mission, the grass waterways system has been evolved in this area as a new idea in soil conservation. The All-India Soil and Land Use Survey (Ministry of Food and Agriculture) is undertaking survey of catchments of the Machkund Dam in order to advise on the best methods of soil conservation necessary for the safety of the dam.

A pattern of mixed cropping with laguminous and non-laguminous crops is being attempted. The Agriculture Department of the State Government has been trying to evolve the most suitable cropping pattern for these areas.

The Soil Conservation Training School at Koraput was established on the 1st June 1959. In each session, 40 trainees are admitted. The duration of training is six months and the trainees are imparted instruction in soil survey, soil conservation, soil conservation engineering, agronomy and forestry.

58. Soil types

No systematic soil survey has been made as yet. Soil samples collected from different parts of the district are sent to the laboratory at Sambalpur for test. The following soil classification is based on physical characteristics only.

(*i*) Coarse-textured sandy soil

This soil is found in Rayagada and Bissamcuttack areas on both sides of the Nagavali river and is composed of a large percentage of coarsed texture-sand and a small amount of organic matter. On the low lands of this area paddy is grown. On the high lands pulses, groundnuts and millets are grown in *khariff* and cash crops, such as sugarcane tobacco, chilli, oil-seed, are grown in *rabi*.

(*ii*) Fine silty alluvial soil

Available on both sides of the Indravati river in Nowrangpur and Borigumma areas, it is very rich in organic matter and contains silt and fine sand deposits of the river Indravati. Paddy is grown in low lands and sugarcane, tobacco, chilli, vegetable, wheat, lentil, field-pea are grown on well-drained *attal* lands.

(*iii*) Coarse-textured alluvial soil

This soil is found in Gunupur subdivision on both sides of the Vamsadhara and is composed of coarse sand, silt and clay. In low lands paddy and gingelly are grown in rotation. Similarly on high lands ragi and jowar in *khariff* season and oil-seed in *rabi* season are grown in rotation.

(*iv*) Red laterite soil

This soil is found in the whole of Koraput subdivision and partly in Jeypore tahsil of Nowrangpur subdivision. It is red in colour and very clayey in nature, poor in organic matter contents, its fertility is low. Generally early paddy, ragi, *Suan*, sweet potato, groundnut and a small amount of jowar or bajra are grown in *khariff* season and niger, the important oil-seed crop, is grown in the *rabi* season on high lands.

The low land which draws its fertility from the rain-streams of high lands can support two paddy crops, if perennial irrigation facilities are provided.

(v) Black soil

It occurs mainly in Malkangiri subdivision. Deep black in colour, it contains a large percentage of organic matter. It is formed by the decomposition of forest grasses which grow very luxuriantly in the areas.

(vi) Black cotton soil

This soil occurs in Umarkot tahsil of Nowrangpur subdivision and covers an area of about 1,000 square miles. It is slightly alkaline in nature. The soil stiffens and cracks when dry and grows sticky with a shower or two. Though black in colour, its humus content is poor. The sub-soil is light yellow, impervious and forms a hard pan below the cultivated soil. Generally paddy is grown in medium and low lands. Ragi, jowar, maize, arhar, castor, *Dhanicha* and sunn-hemp are grown on high lands during *khariff* season.

During *rabi* season the paddy lands remain fallow. High lands near about the villages are put under mustard, gram, linseed and vegetables.

59. Cropping pattern

No uniform cropping pattern is followed in the district. In the high hill-slopes where Podu cultivation is practised pulses and oil-seeds are found to be the usual crops. In the high land the suitable patterns are millet crops and oil-seed crops, either one followed by the other or there is a period of rest after the millet crop and before the oil-seed is taken up. Important millet crops are *Suan* and ragi and oil-seed crops are generally niger and mustard. In the low land paddy is generally cultivated and where there are facilities for water Dalua paddy is also grown. Pulses are generally raised in the higher ridges. Among the garden crops mention may be made of sweet potato, maize, vegetables and beans. Vegetable crops, which were unusual in the district sometime ago, are now being increasingly grown by enterprising *Malis*. The Pottangi and Semiliguda farms are noted for vegetable crops.

Double-cropping is the exception in the district for the reason that there is very little moisture left in the field after the main crop to enable the land to produce another. While paddy is the main crop certain crops are popular and quite extensively raised in certain areas as shown below:

Wheat	..	Kotpad region
Sugarcane	..	Rayagada region
Tobacco	..	Narayanpatna and Kalyansingpur regions.
Mustard	..	Kalyansingpur region

60. Crops

The area sown more than once in 1961-62 was 17,668 acres. In this district, total area under cultivation is 1,772,731 acres and 189,548 acres are classed under culturable waste. Crops are grown over an elevation ranging from 200 feet to 4,000 feet over sea-level. The principal crops grown in the district are paddy, wheat, millet, ragi, *Suan*, maize, sweet potato, jowar, bajra and pulses. Among the commercial crops, sugarcane, tobacco, potato, fruits and vegetables need mention. Besides, gingelly, mustard, castor, groundnut and niger are also cultivated.

Appendix A shows the average yield and acreage of different crops in the district for the years 1958-59 and 1959-60.

(*i*) Paddy *

This is mostly grown in *khariff* season. Dalua paddy is grown towards the end of the *rabi* season and harvested in the month of June. This is mainly grown in *jhola* or low lands. The word *jhola* is used to describe the method of using beds of streams for cultivation. The bed of the stream is levelled and terraced. Flood water is drained out by drains on both sides. As the land is naturally irrigated, two crops of paddy are grown.

Generally, broadcasting method is followed. Transplanting occupies a small proportion of the total paddy area. Underbroadcasting method dry and wet sowing are practised. Dry sowing is practised in the whole of Nowrangpur and Rayagada subdivisions. Wet sowing is resorted to in Koraput subdivision where a practice of *myda* cultivation is also popular. In this, one early variety is mixed with a late variety and seeds are broadcast in the wet lands after soaking them for 24 hours in water. The early paddy matures in the month of June and is harvested along with green-leaves of the late variety. The late variety then puts up new growth and comes to maturity in the month of December and is harvested early in January. Generally, cultivators put 3 to 4 cart-loads of cattle manure per acre in their paddy lands in Nowrangpur and Rayagada subdivisions. In Koraput no manures or fertilisers are ordinarily used in paddy crop.

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* Recent research has discovered many varieties of wild paddy in Koraput district. Some of them lead to spontaneous hybridisation. In the remote past when Saoras, Bondas and Gadabas settled in this region they gradually improved the wild paddy. The system of *myda* cultivation of the Gadabas and the terraced cultivation of the Saoras are very ancient and took centuries to develop. Making of a terrace on a hill-slope is such a slow process that some of the terraces on Saora hills with ten feet high boulder walls must have taken several centuries to come to the present stage. All facts considered, some scholars have propoundede the theory that the Saora hills are the original home of the paddy plant in India, if not in Asia.

(ii) Ragi

In ragi lands 2 to 3 cart-loads of farmyard manure is used while preparing the land. Broadcasting is the rule though transplanting is taken recourse to occasionally.

(iii) Suan

Generally broadcasting is practised and no manure is given.

(iv) Mung

Broadcasting is followed.

(v) Castor

Castor is sown broadcast as a pure crop and along the periphery of sugarcane fields.

(vi) Groundnut

Line sowing is done, no manure is applied.

(vii) Dalua paddy

Both broadcasting and transplanting are followed and no manure is given.

(viii) Wheat, gram and niger

Broadcasting is done and no manure is given.

(ix) Sesamum

This is cultivated on newly reclaimed lands. Broadcasting is followed and no manure is given.

(x) Mustard

It is grown near homestead land and is heavily manured. Broadcasting is generally followed.

(xi) Sugarcane

This crop is grown both in irrigated and non-irrigated conditions Sowing the sets behind the furrow is the general practice. The growth is fine on fertile *attal* lands in the Indravati basin, even without manures. But in Rayagada area the crop demands one or two applications of fertilisers.

(xii) Tobacco

Seedlings are sown in lines. No fertiliser or manure is applied.

(xiii) Fruit and vegetables

Fruit and orchard trees are planted in the beginning of the *khariff* season. Seedlings, grafts and *gooties* are used as planting materials. Vegetables are grown throughout the year. There is very good prospect of growing winter vegetables in all seasons in Koraput subdivision in the plateau lands of 3,000 feet.

Fruit crops receive a basal dose of manures and fertilisers before planting. Annual manuring of the fruit orchad is generally not done.

Manures and fertilisers are given in moderate doses to the vegetable crops.

61. Cultivation

(i) Podu cultivation

From February onwards the hillmen begin to fell patches of jungle on the hill-sides and set the felled timber alight as soon as it is dry. The land is thus cleared for cultivation and the ashes remain to fertilize the soil. As soon as the summer showers set in, the land is made ready for cultivation by simply stirring the soil with hand-hoes. Seeds of dry crops, such as jowar, *Mandia* (ragi) and *Olisa*, are scattered at the top of the cleared space and are washed down the hill-slopes by the monsoon rains. Due to the fertilising effect of wood-ash the yield of crops sown on felled hill-slopes is frequently very good. The practice of Podu cultivation varies in detail in accordance with the nature and extent of the forest land available, but it is an invariable rule that land thus cleared is abandoned after two or at most three succesive years of cultivation, by which time the soil has been exhausted. Where possible, a hillman always prefers to clear a hill-slope for this sort of cultivation rather than a portion of plain land.

(ii) Jhola cultivation

This type of cultivation involves growing of paddy in the valleys of the hilly tracts of Koraput, Ganjam and Baudh-Khondmals districts.

The Adivasis reclaim the gullies and ravines, often appearing as cradle between two hills and convert them into terraced paddy fields. They often take advantage of the perennial spring to irrigate these narrow terraces during late winter and summer months.

The terraces are puddled during the months of February and March after which paddy is broadcast or sown in nursery beds. Usually sprouted seeds are broadcast and two varieties, early as well as late types, of paddy are mixed together and sown at the same time. The early variety matures during May while the late variety is harvested in November. This is done in order to have one additional crop of paddy before rains and to let the late variety establish itself and stand well the brunt of the torrential streams.

The other practice consists in transplanting paddy seedlings during early April after two to three showers as most of the springs become alive. This enables the plants to strike root before the onset of monsoon. The yield of late paddy varies from 15 to 20 maunds per acre while the early variety gives 5 to 6 maunds only.

On both sides drains are made to carry away the surplus water of the valley.

(iii) Monsoon potato cultivation

In higher altitudes, above 2,000 feet, potato cultivation during the *khariff* season is becoming popular. There seems to be scope to extend the coverage of this crop. It can be grown on high lands which are utilised now for growing ragi and *Suan*.

The area under paddy is said to be increasing because of the export trade, while the acreage under jute and cotton is almost static.

62. Agricultural implements

The older types of agricultural implements are commonly used in cultivation. They are *deshi* wooden plough, wooden plod-breaker (*copor potta*), two types of wet land leveller (*dharmuni* and *kurlu potta*), *phouda*, sickle and hand-axe. The Community Development Organisation is trying to popularise the modern implements. Introduction of large-scale mechanisation in agriculture would take time.

63. Seeds

The following improved paddy seeds are gradually gaining popularity:

(*i*) Early varieties (No. 136, J 1, J 2)

(*ii*) Medium varieties (T 442, J 10, T 141, T 1145)

(*iii*) Late varieties (T 1242, T 90, BAM 6 late varieties)

The scheme to spread the use of improved seeds through multiplication is being replaced by another paddy seed production programme To attain maximum purity, breeder seed would be produced in the research farm at Jeypore and foundation seed would be multiplied in Dabugan farm It will then be distributed to individual farmers in packets and to registered seed-growers in bulk.

The Adivasi farmers do not pay much attention to the quality of seeds and seedlings. The cultivators from the South resettled in the district evince some interest. Quality seeds and seedlings are produced in Government farms for sale to the cultivators. Improved varieties of wheat, gram, mung and maize seeds are also supplied to them after procurement by the Agriculture staff.

Seeds available within the district are procured by the District Agriculture Officer for sale. But seeds not procurable within the district are indented through the Director of Agriculture. Potato seeds are procured from the cold storage at Cuttack. The demand for potato seeds in the district is growing steadily.

Appendix B gives the quantities of improved seeds supplied from 1950 to 1960.

Seeds are generally stored in *podugs* which are made out of paddy straw and in bamboo baskets or in earthen pots, the mouths of which are sealed with straw and cow-dung.

64. Manures and fertilisers

(*i*) As green-manuring is considered the cheapest method to enrich the soil, the Community Development Organisation has been trying to popularise the scheme of green-manure seed multiplication. More than 400 maunds of *Dhanicha* and about 100 maunds of sunn-hemp seeds were distributed to the cultivators during 1959-60.

Application of farmyard manure and leaving the land fallow are the two traditional methods for restoring soil fertility. About one-third of the high lands is left fallow for this purpose.

Compost and chemical manures are now being used by cultivators but on a very small scale. Cow-dung is mostly used as a manure but not as a fuel, excepting in a very few patches where forest does not exist.

In recent years, green-manuring paddy lands with *Dhanicha, dongar* lands with sunn-hemp and green-leaf manuring in double-cropped area are progressively receiving the attention of the cultivators.

(*ii*) Chemical fertilisers have yet to be popular with the Adivasi cultivators. The progressive cultivators are gradually adopting the application of chemical fertilisers, such as ammonium sulphate, super-phosphate and calcium ammonium nitrate. Appendix C gives the distribution of fertilisers among cultivators from 1958 to 1963.

AMMONIUM SULPHATE

The fertiliser is gaining popularity particularly with the sugarcane-growers of Rayagada area. The Regional Marketing Co-operative Societies at Rayagada, Jeypore and Gunupur have been marketing fertilisers in the district.

PHOSPHATIC FERTILISERS

With a view to increasing the use of phosphatic fertilisers, super-phosphate and bone-meal were being distributed initially at subsidised prices. Now the subsidy is discontinued and the supply is being made at cost price. A scheme for preparation of bone-meal through the Panchayats has been introduced.

65. Pest and plant protection

Paddy crop is attacked by pests called case-worm, hairy cater pillar, jassid, grasshopper, rice-bug, stem-borer, and diseases like paddy-blast and Udbatha.

Stem-borer is a common pest and leaf-rust is annually detected on wheat crop. Sugarcane is grown on a large scale on both the banks of the Indravati and around Rayagada. This crop is attacked by pests like stem-borers, root-borers, top-borers, white-ants and red-rot disease in a minor degree. Cases of albino are rare.

The potato crop is mainly attacked by tuber moth *epilachna beetle* and by diseases like potato blight both early and late. Virus diseases also occur. In vegetables like cabbage, cauliflower, the attack of cabbage diamond moth and aphids is generally found. Leaf-roller has been found attacking ladys-finger and cotton crop. Thrips and damping off of chillies, stem-borers and top-borers of brinjal, wilt disease of

tomato, insects like cutworm, aphids and leaf spot disease on tobacco are observed. Orobanchea root parasite chooses mainly brinjal and tobacco as its host.

In places where oil-seed crops like groundnut and castor are grown, aphids and tricka diseases attack groundnut crop and castor semilooper castor crop. No pests and diseases are reported to attack niger crop which is grown on an extensive scale.

The pest and plant protection scheme has been brought into operation in this district since 1948. Arrangements have now been made to stock insecticides and fungicides with necessary equipments at Block and Grama Panchayat headquarters.

The cultivators generally take to the indigenous method of dusting wood-ash against aphids. thrips, etc., on vegetable crop.

In case of paddy pest and diseases, the cultivators take resort to enchanting of hymns by the *Desari* (the designation given to the priest) and planting of twigs in the paddy fields to drive the pest from the field.

66. Extension of improved methods of agriculture

The first step in this direction was laid with the establishment of one agricultural farm at Pottangi in 1938 primarily to experiment culturing of sub-tropical fruit-trees at an elevation of 3,200 ft. and a Rice Research Sub-station at Jeypore with an area of 14 acres to evolve suitable strains of paddy for cultivation in the district. The Grow More Food Scheme in the post-Second World War years needs mention.

Under the extension scheme, six thana demonstration farms were established during 1952-53. All these farms have been closed down excepting the one at Nowrangpur which is 9 acres in extent. A new farm for seed multiplication has been started on 15th January 1958 at Kotpad. A Sugarcane Research Sub-station was started at Rayagada in 1954. More systematic efforts were made after introduction of Community Development extension methods.

67. Agricultural Farms and Research Station

(i) Rice Research Sub-station, Jeypore

The Rice Research Sub-station at Jeypore undertook research in 1937 on rice through a scheme sponsored jointly by the Indian Council of Agricultural Research and the then Maharaja of Jeypore and continued up to 1946, when the State Government took it over.

Its objects are to collect samples of local varieties of paddy from Koraput and other adjoining districts except Ganjam and make selections from them with a view to isolate high-yielding strains, to test newly evolved types against the existing recommended strains of paddy and wheat, and to evolve new varieties of paddy by hybridisation followed by selection.

The following different varieties of paddy are released from this station:

Released name		Local name	Yield per acre	Suitable land
			Mds.Srs.	
Jeypore No. 1	..	Boli Bhuta	15-25	High land
Jeypore No. 2	..	Mohulkunchi	15-18	High land
Jeypore No. 3	..	Chitikona	13-16	High land
Jeypore No. 4	..	Soru-Munda-Balu.	24-26	Middling
Jeypore No. 5	..	Chudi	27-32	Middling
Jeypore No. 6	..	Ratnamali (Scented).	15-18	Middling
Jeypore .No. 7	..	Kerandi	28-30	Low land
Jeypore No. 10	..	Baranga Chudi	22-25	High land
Hybrid No. 5	..	..	15-18	High land
Jeypore New Series 601—8.		Ghoda Khuta	30-32	Middling

Under the supervision of this station the pepper and cardamom research scheme was started at Pottangi farm in 1957 sponsored by the Indian Council of Agricultural Research and Government of Orissa in an area of 5 acres of land, having as its objectives to investigate the possibilities of growing black-pepper and cardamom in the State and to work out the optimum cultural and manurial requirements, besides ascertaining the most suitable variety of each.

(ii) Pottangi Farm

This farm is located in the hilly region of Koraput plateau at an elevation of 3,200 feet above sea-level. It was started in the year 1938 with an area of 12·07 acres of land. Now it extends over an area of 35·41 acres and is classified as follows:—

		Acres
Orchard	..	8·33
Paddy and wheat, etc.	..	22·01
Area under buildings	..	2·00
Road	..	1·93
Tank	..	0·70
Cattle-shed	..	0·10
Temporary shed, office, threshing-floor	..	0·34
Total	..	35·41

The soil is deep red loam tending to be sandy. The farm is irrigated from a perennial stream which has a temporary dam to divert it to the farm.

Tropical and sub-tropical fruit-trees, English and Indian vegetables and improved seeds, seedlings and grafts are produced on a commercial basis. Potato, paddy, maize and mung are also grown.

The present permanent staff of the farm consists of one Agricultural Overseer, one Fieldman Demonstrator, one peon, two permanent labourers.

(*iii*) Model Agricultural Agency Farm, Dabugan

This farm at Dabugan was established in 1948 with a view to providing work for the hill tribes throughout the year and training them to adopt improved methods of agriculture and to popularise the scientific methods of crop production.

The farm has a total area of 69·44 acres, of which about 9 acres are not available for cultivation being under office building, labour-shed, cattle-shed, threshing-floor, irrigation channel, roads and two tanks, and the remaining area is cultivated as folows:

		Acres
Mango orchard	..	0·45
Sopeta, Citrus, Guava	..	0·92
Pineapple	..	0·19
Banana	..	1·30
Paddy	..	39·59
Wheat	..	9·30
Red *Til*	..	2·90
Sugarcane	..	1·47
Gram	..	3·00
Green-manuring	..	0·03
Potato	..	1·36

The farm is managed by one Agricultural Overseer, one Sub-Overseer, one Fieldman Demonstrator, four permanent labourers and one peon.

(*iv*) Borigumma Seed Farm

This is primarily a paddy seed-producing farm. The area of the farm is 13 acres out of which 12·40 acres have been occupied by paddy cultivation, 0·40 acre by vegetables and 0·20 acre by staff quarters. The staff of the farm consists of one Agricultural Sub-Overseer and one permanent labourer.

(v) Nilsar Vegetable Farm

The farm is primarily meant for producing vegetables and seeds. It covers an area of 40 acres and is irrigated by Marbariguda Nala.

(vi) Mixed Farm at Semiliguda

The farm started in November 1963 and its main purpose is to supply fruits, vegetables, milk, eggs and poultry to the new township developing around the Aero-Engine Factory at Sunabeda. The township may have in course of some years a sizeable population, and the farm may find a good market for its produce. The intention is also to develop the farm in a phased programme so as to ensure increased production in the adjoining areas through extension services. For this, quality seeds, grafts, progeny cattle and progeny poultry will be made available to neighbouring villages.

The total layout area of the farm is 2,169·24 acres classified as below :

			Acres
1. Paddy land	..	1st class	.. 195·80
		2nd class	.. 58·50
		3rd class	.. 55·34
2. Dongar land	..	1st class	.. 634·91
		2nd class	.. 406·23
		3rd class	.. 251·68
3. Government land, hills and hillocks.			.. 556·78

IRRIGATION

For facility of irrigation, it is proposed to construct a dam across Golgad Nala, a feeder of river Kolab, at an estimated cost of Rs. 15,00,000. This may provide irrigation to about 1,455 acres in *rabi* and 745 acres in *khariff*. The preliminary works have started and it may take about two years to complete the Project. For the time being, a lift irrigation scheme on the same Nala has been taken up at a cost of Rs. 1,71,000 by the Lift Irrigation Directorate.

COLD STORAGE

A cold storage at an estimated cost of Rs. 13,00,000 and with a capacity to store 4,000 maunds is under construction.

MANAGEMENT

The farm is divided into four units :

(*i*) Administrative Section

(*ii*) General Farm Section

(*iii*) Fruit Section

(*iv*) Vegetable Section

One Deputy Director of Agriculture remains in over all charge fo the farm. The following shows the details of farm staff :

Administrative Section—Deputy Director of Agriculture—1, Agricultural Engineer—1, Head Clerk—1, Accountant—1, Senior Clerk—1 Store Clerk—1, Steno, Grade III—1, Junior Clerks—3, Agricultural Engineering Overseer—1, Work Sarkar—1, Peons—4, Watchman—1, Jeep Driver—1, Truck Driver—1, Helper—1.

General Farm Section—Agricultural Officers—5, Agricultural Supervisors—15, Tractor Drivers—15, Fieldman Demonstrators—30, Watchers—5, Accountants—5, Store-keepers—5, Peons—10, Khansama—1, Attendants—2.

Fruit Orchard Section—Agricultural Supervisors—3, Grafters—4, Peons—2, Gardeners—30, Tractor Drivers—3, Permanent Labourers—5, Watcher—1, Accountant—1, Store Clerk (Junior)—1.

Vegetable Garden Section—Vegetable Specialist—1, Agricultural Supervisors—2, Accountant—1, Trained Sub-Overseers (Agricultural)—4, Gardeners—26, Tractor Drivers—3, Permanent Labourers—10, Peons—2, Watcher—1, Store-keeper—1.

Poultry and Dairy units are yet to be organised.

CROPPING

During 1964-65, 159·48 acres were brought under different crops and 67 acres under vegetables, 120 acres under fruit orchard and 200 acres under green-manuring. During *rabi* season 251 acres were brought under different crops. The total receipts during 1964-65 were only Rs. 43,836. The receipts are expected to gradually go up when the fruit orchard laid out at a cost of Rs. 65,000 comes to bearing. The total capital expenditure on the farm, so far incurred, is Rs. 12,00,000. This excludes costs of irrigation and cold storage. It may be mentioned that cold storage is not a part of the farm programme as it is required to store the farmers' produce as well as part of the farm produce. In the long run, the farm is expected to make good profit every year.

(*vii*) Besides, there are three other farms at Kotpad, Narayanpur and Narayanpatna. Broad details about their acreage are indicated below :

		Total area (in acres)	Cultivated area (in acres)	Paddy area (in acres)
1. Kotpad	..	102·67	59·44	54·65
2. Narayanpur	..	36·58	32·29	32·48
3. Narayanpatna	..	40·00	36·75	29·75

68. State Assistance

For improvement of the condition of the agriculturists and also of the agricultural land the State Government is advancing taccavi loans year after year under the Agriculturists' Loans Act and Land Improvement Act. The amount of loans given under these Acts during the last five years is stated below :

Year		Under A. L. Act.	Under L. I. Act.
		Rs.	Rs.
1960-61	..	70,000	60,400
1961-62	..	1,48,690	1,31,000
1962-63	..	1,48,120	92,000
1963-64	..	42,325	38,570
1964-65	..	24,000	15,000

The amount of loans disbursed during 1963-64 and 1964-65 has fallen because of the loans advanced by the Co-operative Credit Societies which are increasingly getting popular in the district.

69. Animal Husbandry

The general condition of the livestock in the district is of the poorest quality. The local cattle are inferior both for draught and milch purposes to those of coastal districts of Orissa. The great majority of the carts which pass up and down the Salur-Jeypore Road is drawn by bullocks in the plains. Trade in livestock is moderately carried on. There is free movement of cattle into this district for sale from the neighbouring States of Madhya Pradesh and Andhra Pradesh.

(i) Measures to improve quality breeds

Seven stud bulls supplied by Utkal Gomangal Samiti were stationed at Koraput, Nowrangpur, Borigumma, Gudari, Ambadola, Gunupur and Narayanpatna for quality breeds. For improvement of the non-descript type cattle in this district breeding programme has been takenup by establishment of natural stud centres with Red Sindhi bulls. Several Blocks also have started upgrading the local cattle by giving bulls to the people on subsidy basis. In some Block headquarters stud bulls (Red Sindhi) are maintained for purpose of better breeding. In 1963-64, 12 Blocks had 19 bull centres and the number of progenies born was 503. There were 4 buffalo bulls in Kashipur Block and 153 progenies were born there.

Cattle of Motu breed are short and hardy and are reputed for draught as well as for milk.

In 1963-64 there were 33 Buck centres with Beetal bucks for upgrading the local stock of the district.

In order to upgrade the local pigs improved boars were also supplied to different Blocks, and they were maintained by the hosts on subsidy basis. In 1963-64 there were 9 boar centres, one at Nowrangpur, two at Nandapur, one at Kashipur and five at Narayanpatna Blocks. The number of progenies born in these centres was 295.

Cattle shows are organised from time to time in the district and the best exhibits are rewarded

(ii) Veterinary Dispensaries and Stockman Centres.

As early as 1929 a Veterinary Dispensary was opened at Jeypore. In 1937 the average number of animals treated there per day was 39. There was then one touring Veterinary Surgeon for each of the subdivisions.

In 1961-62, twenty-three Veterinary Dispensaries functioned in the district out of which sixteen were provided with Diagnostic sets. The activities of the Veterinary Department considerably increased in recent years due to execution of Block Animal Husbandry programmes. In 1963-64, 26 out of 36 Blocks were provided with either Veterinary Assistant Surgeons or Veterinary Technicians. Each of the 36 Blocks was provided with two or more Stockman centres except Pottangi, Kundra, Nandahandi and Mathili where there was only one Stockman centre in each. Castration of animals, inoculation and treatment of simple diseases are attended to at the Stockman centres. The main function of the Veterinary staff is to check contagious diseases prevailing among domesticated animals and to treat the animals of the locality in case of diseases. The staff also are to check rinderpest disease among the cattle.

70. Poultry

Under the Poultry Development Scheme of the State Government, a Regional Poultry Farm was started in 1955 at Koraput to feed birds for the schemes in Koraput, Kalahandi, Ganjam and Baudh-Khondmals districts. The egg-producing capacity of the birds was not impaired even during the summer due to the cool climate at Koraput. Under the Expanded Nutrition Programme the Umarkot, Borigumma, Nowrangpur, Boipariguda, Nandapur, Kashipur and Gudari Blocks have opened up several poultry units with 40 hens and 4 cocks as one unit. Mahila Samitis attached to the Blocks have also taken up poultry rearing for supply of eggs to expectant mothers. There is an Applied Nutrition Programme Block at Boipariguda with 100 layers and this is expected to expand up to 300 layers. At Jeypore, there is one departmental unit, the strength of which is two cocks and 20 hens. There are Block units at Kalyansingpur, Rayagada and Narayanpatna with 20, 20 and 70 hens respectively.

For upgrading the local birds improved cocks are supplied to poultry-keepers on bird per bird exchange basis.

71. Animal diseases

(*i*) The principal diseases prevalent in the district are rinderpest, blackquarter, anthrax, foot-and-mouth disease, ranikhet disease and haemorrhagic septicaemia. Outbreaks in epidemic form are rather rare although rinderpest is sometimes found in such form. Import of diseased animal from outside and random throwing of hides and dead animals are some of the reasons for spread of contagious diseases. Preventive inoculation in mass scale is undertaken to prevent epidemics.

(*ii*) **Rinderpest Eradication Scheme**

The scheme is in operation in the district since October 1958 with one Technical Assistant, 3 Veterinary Technicians and 20 Veterinary Stockmen. They are divided into 3 teams each headed by a Veterinary Technician and carry on intensive vaccination programme. A deep freeze unit is maintained at Koraput to store vaccines for timely supply to those teams. About 70 to 80 per cent of the cattle population receives vaccination under this scheme.

72. Fisheries

The district has a total water area of 29,210 acres suitable for pisciculture out of which only 16 per cent is available for purpose of pisciculture, the rest being either silted up or dried during the summer* Pisciculture is carried out in 31 out of 36 Blocks of the district in 338 tanks covering an area of about 643 acres. The following table shows the progress of pisciculture in Grama Panchayats during 1960-61 to 1963-64 :

Year		Area (in acres) under pisciculture	Number of fingerlings distributed	Receipts
				Rs. P.
1960-61	..	281·01	426,200	13,504·29
1961-62	..	281·01	191,610	14,777·80
1962-63	..	400·43	828,095	16,947·90
1963-64	..	643·00	1,032,930	51,562·71

The above figures indicate a steady increase in receipts from fisheries from year to year. Besides Blocks, a number of private individuals have taken up pisciculture and there has been a supply of 42,900 fries

*Sample Survey conducted by the Fisheries Department of Orissa

of major Indian Carps and 1,300 fries of Cy. Carps to such persons. A target of 20 acres of nursery has been fixed for this district and there has been a total rearing of 454,200 fries in 41 projects spreading over 11 Blocks. Induced breeding (by pituitary injection) was successful at Malkangiri fish farm from which improved varieties of major Indian Carps were supplied to the Grama Panchayats. The Rohi which was once unknown in the district is now available in plenty.

73. Forestry

The forests have great contribution to the economic life of the district. A detailed account of the forest belts and the Government policy for its protection find place in Chapter I. A statement of areas of demarcated forests in various forest ranges is given in Appendix D.

74. Forest-produce

(i) Major forest-produce

The following species, fit for timber, are available :

(1) *Shorea robusta* or *Sal* (Adequately available)

(2) *Pterocarpus marsupium* or *Piasal* (Moderately available)

(3) *Tectona grandis* or *Saguan*

(4) Others like *Terminalia* (*Sahaj*), *Artocarpus* (*Panas*), etc., are also available in suitable quantities in Malkangiri, Motu, Bissamcuttack and Gudari ranges.

(ii) Minor forest-produce

The district is rich in minor forest-produce. Mentioned below are some of the important items :

(1) Tamarind, (2) Myrobalan, (3) *Adda* leaves, (4) *Sabai* grass, (5) *Beedi* leaves, and (6) Rauwolfia serpentina.

Others like *Sal*, resin, *Rella* bark, lac, soapnuts, reeds, canes, honey, arrow-root, *Mohua* flower and seeds, *Pongam* seeds, cleaning nuts, wax, horns, skins, nux-vomica, shoekey, marking nuts, gooseberry, *Thongudu* bark, *Kusum* seed, brooms, silk cotton, *Kath* and medicinal herbs are available.

75. Markets for forest-produce

It is only such produce, which is in surplus after meeting consumption by the inhabitants according to the rights and customs, that is given over to the Forest Marketing Co-operative Society for disposal.

Sal forms the most important timber. Sleepers in large numbers are supplied to the Railways.

Teak, bamboo and other miscellaneous species in Motu and Malkangiri ranges are transported to Rajahmundry along the rivers Sabari and Godavari. Bamboos of the Gudari range are floated along the river Vamsadhara to Andhra Pradesh.

Bija (*Pterocarpus marsupium*) in the shape of toughly squared spokes, felloes, etc., are transported to Andhra Pradesh from Bissamcuttack, Rayagada, Gunupur and Gudari ranges. The rest is used by the local population for building and other purposes.

From among the minor forest-produce, tamarind is exported to Bezwada of Andhra Pradesh, myrobalan to Bombay and thence to America, *Adda* leaves are exported to Andhra Pradesh, *Sabai* grass to Titaghur Paper Mills and Beedi leaves to the southern parts of Madras State.

As regards other produces, *Mohua* flower is used for distillation in Koraput district, *Kath* is transported to Bolangir, lac to Calcutta, barks to Madras, brooms to Bombay and the rest are partly consumed locally and partly exported to Salur of Andhra Pradesh.

76. Rights and concessions

No rights have been allowed within the reserved lands. Several rights and concessions are allowed in protected lands and unreserved lands. The rights and concessions in protected lands are the same as in unreserved lands excepting that new cultivation is not permitted in these forests and land under cultivation, if not cultivated for two seasons, shall not be reclaimed. Ninteen species of trees have been declared to be reserved in protected and unreserved lands. The felling of prohibited trees without permission of the Collector is an offence. In protected lands, the Collector can prohibit for a specified period grazing, felling and removal of other forest-produce. The clearing of any reserved land for Podu cultivation without express permission of the Collector is prohibited. Within unreserved and protected lands inhabitants of the villages or the adjoining villages are allowed, free of charge for domestic and agricultural use, cutting of grass, collection of minor produce, collection of leaves and shrubs of non-reserved species, felling of trees not reserved or prohibited and also grazing of their cattle. Privilege-holders, defined as members of 43 different hill tribes, are further permitted to fell reserved trees up to 3 feet in girth in unreserved or protected lands.

The old system of collection of annual royalty of Re. 0-4-0 to Re. 1 per plough of a family and commutation royalty at Re. 0-1-0 per rupee of land-cess and allowing to remove timber and other requirements for domestic and agricultural use continues in some parts of Rayagada, Bissamcuttack, Umarkot and Kotpad ranges but this is limited to only non-privilege-holders.

which the practice of annual auction was followed, and with the formation of Orissa Forest Corporation in 1962 all leases were given to that body. The annual coupes continue as before under rough working schemes. Myrobalan and bamboos are also being leased out for terms extending to 3 or 4 years. The Kendu leaves are now worked according to the State Trading Scheme under which agents and purchasers are appointed for collecting and removing the leaves respectively.

After the transfer of management a few more timber and firewood coupes have been opened. The wasteful method of disposing of *Sal* or forest-produce by issue of permits has been discontinued.

80. Forest-revenue

The forest-revenue from various sources are given in Appendix E.

81. Development of forests

For preservation and development of forests in the district, a lot of reorganisation and change in rules and prescription seem to be necessary.

A working plan has to be prepared and followed in place of the existing working schemes. Podu cultivation is now forbidden on reserved and protected lands and is allowed on unreserved lands subject to permission from the Collector of the district. More stringent prescriptions have to be devised to prevent the menacing effects of this type of cultivation. The present reserved lands consisting of 191 forest blocks and comprising 1,592 square miles may be constituted into reserved forests; The ex-Mokhasa and Inam forests also need to be demarcated and reserved. Certain rules in operation in other parts of the State relating to timber transit, shooting, etc., need to be extended to the forests in the district, while many of the rules in vogue require amendment to ensure better preservation. Teak plantation on large scale is possible in Motu, Malkangiri and Jharigan ranges, and along the banks of Sabari. The current schedule of rates of royalty in force since 1900 is too low and needs revision. There is also scope to open a few game sanctuaries particularly in the Malkangiri range where wild buffaloes are available in large number.

There is scope to start a few forest-based industries like a paper pulping plant with bamboos from Motu and Malkangiri ranges, a factory for tanning, lac industry and saw mills.

82. Natural calamities

Unlike the coastal districts of the State, this district is less subject to natural calamities. Situated within the region of cyclonic disturbances of the Bay of Bengal, this district is frequently visited by storms in the monsoon. The storm is generally accompanied by heavy rains

as the district is situated in the Eastern Ghat mountain ranges. After rainfall, almost all the rivers swell and give rise to flood. The annual precipitation is more due to presence of high mountains and deep forests. With heavy rains the mountain streams swell and become unfordable for sometime. But due to high gradient of surface, the water is drained out in an hour or two after the cessation of rains. The areas drained are generally mountain-valleys and are very thinly populated ; the river-valley being steep, cultivation thereon is rare. A flood in the rivers, therefore, causes no great loss except in big mountain-rivers like Kolab and Machkund. In October 1931, these two rivers rose to unprecedented height due to abnormal rainfall of 21" in a single day at Pottangi. Measurements at the Bagara waterfalls showed that the discharge of the Kolab river water near the site for a hydro-electric dam reached the figure of 3 lakh cusecs. The Machkund rose to 40 feet. above its summer level at Kondakamberu and swept away the travellers' bungalow which had been built on a height presumed to be safe from floods. Villagers living on the banks of these rivers can tell of similar excesses in the past, of which the worst was in 1914.

The other two big rivers, Indravati and Vamsadhara, cause damage to crops in the years of heavy rain as they flow on comparatively plain lands. Indravati spreads to a large water reservoir on the plains of Kotpad area and Vamsadhara overflows its banks. Loss of crops have been reported to have occurred in these years of heavy rain. The gradient of the rivers in these areas being more than that of plain areas, water drains out swiftly leaving silt deposit on the lands and crops are raised again on the beds. During the floods of 1956, the kitchen of the rest-shed erected by the side of the river Kolab at Gupteswar was completely washed away and the rest-shed could withstand the ravages of flood with much difficulty. The flood swept away the crops of the valley of Vamsadhara twice and those on the valley of Indravati once.

There was heavy rainfall throughout the district continuing from the evening of 1st July 1956. The rainfall during the first five days was 19·51 inches at Jeypore, 11 inches at Malkangiri, 17·29 inches at Nowrangpur and 17·25 inches at Koraput. It was 10 inches on an average in the district during 48 hours ending on 2nd July 1956. The rainfall was the heaviest on 2nd July 1956 and the rivers Vamsadhara, Nagavali, Indravati and Kolab swelled up to abnormal levels on that day. The rate of rise in the Indravati and Vamsadhara was alarming. These rivers overtopped their banks in the evening of 2nd July 1956 and deluged the lower portion of the countryside on both the banks by the morning of 3rd July 1956, water entering into Gunupur and Gudari towns. About 100 square miles in the Indravati basin and nearly 40 square miles in the Vamsadhara basin remained under water for more than 48 hours. In the low-lying paddy fields water remained much longer.

As a result of this flood, an area of about 36,020 acres of cultivated land with a population of 42,000 was affected, 3,617 acres of land was sand-cast, 667 houses were damaged and 6 men lost their lives. There were 5 breaches in embankments. The Rayagada and Gunupur subdivisions were the sufferers.

In July 1962, another heavy rainfall occurred in the district to the west of the Ghats causing floods in all the local rivers. Rainfall was most intense to the immediate west of the Ghats which obstructed the heavy cloud wave. Between 9th and 10th of the month, Jeypore received more than 22 inches of rainfall. On the day following, Nowrangpur and Malkangiri received heavy falls as the cloud wave retracted towards the west and the south. Because of the heavy falls and the resultant floods in rivers some loss to agriculture was reported. Above a thousand acres of cultivated land were overcast with sand.

Though floods are not so damaging, drought resulting from failure of rains has been a source of calamity during the last few years. There has been total or partial failure of crops in some parts or other. In 1954 on the whole the district had less amount of rainfall and there was a general decline in crop conditions. Excepting certain areas, the general loss was assessed at 25 per cent. This affected 55,000 acres of land and 188,224 people*.

In 1957, rains completely ceased after September and the paddy and ragi crops were hard-hit. A number of water pumps were provided by the State Government to partially restore the crops.

There has been no visitation of a famine perhaps because the population is scanty and the foodgrains produced are always surplus. In 1919, there was famine in Visakhapatnam areas and scarcity was felt in this district due to heavy export of foodgrains. The hill tribes were tempted to sell away their produce at high price. This was checked by prohibition of export of foodgrains and the Maharaja of Jeypore helped to tide over the critical period by releasing a part of his large accumulation of foodgrains for sale.

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*Drought in Orissa during 1954 and 1955

APPENDIX A

Average yield per acre of different crops
(in maunds)

Crops		1958-59	1959-60
Cereals			
Winter rice	..	5·07	8·89
Autumn rice	..	8·42	6·37
Summer rice	..	8·44	5·08
Jowar	..	6·00	6·00
Bajra	..	2·43	3·65
Maize	..	5·02	5·47
Ragi	..	3·88	3·88
Wheat	..	7·04	10·49
Millets	..	3·06	4·86
Pulses			
Gram	..	3·06	4·86
Arhar or Tur	..	7·20	7·20
Other Rabi crops	..	8·92	8 92
Other Khariff crops	..	6·50	5·00
Other Crops			
Sugarcane	..	52·90	20·54
Potato	..	36·05	36·48
Chilli	..	3·38	3·64
Ginger	..	10·03	10·10
Groundnut	..	10 26	13·61
Sesamum	..	2·04	2 04
Rape and Mustard	..	3·50	4·69
Linseed	..	2·99	2·99
Castor	..	2·52	2·52
Tobacco	..	8·14	8·14

**Area under different crops
(in acres)**

Crops		1958-59	1959-60
Cereals			
Winter rice	..	620,000	649,000
Autumn rice	..	147,000	126,000
Summer rice	..	300	600
Jowar	..	7,400	7,400
Bajra	..	4,300	7,600
Maize	..	11,200	11,200
Ragi	..	33,000	33,000
Wheat		2,000	2,000
Small Millet	.	2,000	5,000
Pulses			
Gram	.	4,500	4,500
Arhar or Tur		2,000	900
Other Rabi crops	..	9,700	5,300
Other Khariff crops	.	13,500	3,900
Other Crops			
Sugarcane	..	10,000	11,900
Potato	..	200	200
Chilli	..	1,860	1,900
Ginger	..	38	38
Groundnut	..	2,300	2,000
Sesamum	.	15,200	15,200
Rape and Mustard	..	9,600	20,000
Linseed	..	900	900
Oil-seed (Castor)	..	20,400	20,400
Cotton	..	1,700	1,700
Jute	.	1,300	1,300
Mesta	..	850	850
Tobacco	..	3,000	3,000

APPENDIX B

Distribution of improved types of seed

Name of seeds	1950-51	1951-52	1952-53	1953-54	1954-55	1955-56	1956-57	1957-58	1958-59	1959-60
1	2	3	4	5	6	7	8	9	10	11
	Mds.	Mds.	Mds.	Mds.	Mds.	Mds.	Mds.	Mds.	Mds.	Mds.
1. 'N' Paddy	753	1,133	1,288	1,548	1,141	101	1,513	3,129	2,905	2,865
2. 'A' Class Paddy.	1,710	1,086	2,794	753	405	248	..	..	..	..
3. 'D' Paddy	99	18	..	..	..	..	..	139	124	99
4. Maize	2	..	..	..	6	5	..	8	3	0-24-0
5. Mung	502	198	136	127	15	50	100	8	..	177
6. Ragi	56	..	.	..	14	.	..	1	1	21
7. Groundnut	7	..	..	15	..	..	..	7	..	42
8. Improved Wheat.	20	21	75	40	184	623	397	449	229	363
9. Improved Gram.	20	129	183	123	61	203	32	67	53	100

APPENDIX C

Distribution of chemical fertilisers in the district of Koraput during the last 5 years

(Figures in tons)

Year	A. S.	A. S. N.	C. A. N.	Urea	M. O. P.	Super-phosphate
1958-59	310·40	..	4·55	2·5	..	..
1959-60	932·90	17·05	181·80	22·95	..	..
1960-61	982·26	46·95	444·90	..	.	129·6
1961-62	682·55	118·90	235·90	..	0·30	266·40
1962-63	879·55	63·15	94·00	..	48·20	281·20

APPENDIX D

Area of demarcated forests

Name of Range	Number of demarcated Blocks	Area of demarcated forests in square miles	Blocks proposed (demarcated)	
			Number of	Area in square miles approximate
1. Jeypore ..	11	19·47	3	1·95
2. Ramagiri .	13	169·37	5	5·16
3. Malkangiri .	25	411·99	5	83·00
4. Motu ..	14	168·23	1	102·70
5. Kotpad .	13	45·31	1	0·85
6. Nowrangpur ..	33	98·76	4	17·91
7. Umarkot ..	8	239·81	..	..
8. Jharigan ..	15	205·44	..	..
9. Koraput ..	36	38·52	6	41·14
10. Alamanda ..	17	42·91	3	45·65
11. Nandapur .	31	52·09	..	..
12. Rayagada ..	23	58·18	15	93·06
13. Gunupur ..	29	77·76	4	13·34
14. Gudari ..	6	32·16	2	22·56
15. Bissamcuttack	7	49·34	8	53·13
Total .	282	1,705·34	57	480·45

APPENDIX E

FOREST-REVENUE OF KORAPUT DISTRICT EXCLUDING KASHIPUR RANGE

	1962-63		1963-64	
	Jeypore Division	Rayagada Division	Jeypore Division	Rayagada Division
(a) Timber, etc., removed by Government agency—	Rs.	Rs.	Rs.	Rs.
(i) Timber ..	19,23,766·79	..	58,149·98	13,476·00
(ii) Firewood ..	298·75	..	675·00	88,439·25
(b) Timber removed by purchasers—				
(i) Timber ..	19,50,304·98	83,368·18	13,42,693·60	86,910·37
(ii) Firewood ..	1,77,009·93	14,781·23	2,49,432·64	23,673·01
(iii) Bamboos ..	82,865·58	60,523·68	65,196·21	32,277·56
(iv) Grazing & fodder produces.	5,344·29	2,13,580·73	6,413·85	10,887·59
(v) Other minor forest produces.	1,68,075·60	2,06,939·47	1,49,408·24	1,24,797·90
(vi) Other items .	.	48·51	..	14·00
(vii) Commutation fees ..	.	225·00	.	1,600·12
(viii) Kendu leaves .	51,500·00	69,000·00	..	..
(c) Drift and waif wood	205·00	.	30·00	25·00
(d)(i) Fines and forfeitures	110·00	.	600·00	125·00
(ii) Other sources .	31,834·12	15,241·48	42,526·89	10,845·56
(iii) Rent and buildings ..	1,429·92	2,045·42	1,150·89	2,010·57
Refund by Forest Officers.	.	(—)1,100·00	.	(—)2,147·13
Total ..	43,92,744·96	4,64,653·70	19,16,268·40	3,92,934·80
Grand Total .	48,57,398·66		23,09,203·20	

CHAPTER V

INDUSTRIES

83. General

The geographical isolation of the district, combined with its lack of communications, transport facilities and power-supply, makes large areas of it industrially and economically underdeveloped in spite of its rich mineral and forest wealth and surplus of agricultural products.

84. Old-time Industries

Old-time industries were few and their growth was limited to local needs. People needed then, as they do now, necessaries of life, i.e., clothes, oil, iron, utensils, agricultural implements, house fittings and furniture. Therefore, there were weavers, potters, bell-metal workers, blacksmiths and carpenters. There was no machinery. Manual labour was being employed to produce the requirements on a small scale that lay within the capacity of a small number of workers. Products were few in number and crude in finish though the process was ingenious. These industries exist mostly in the rural parts even to this day. These are, however, unable to compete with imported factory products and are gradually disappearing.

Among the old-time industries mention may be made of pottery, basket-making, weaving, oil extraction, smelting and smithy, carpentry and wood-carving. These old-time industries reveal the primitive art and tradition of the land. Pottery and basket-making marked civilisation at the neolithic stage and these industries continued in more or less complex form and varieties in the historic period, remaining in the cottage stage. The tribal communities of Koraput have exhibited considerable skill in basket-making, products of which are often decorated with 'cowri' shell. Pottery of the tribals is still in the stage of neolithic culture. Water-pots and earthen utensils are seldom decorated.

Spinning and weaving are the most important old-time industries of Koraput and till today the art of weaving is compulsory among the girls of certain hill tribes. It is said that a Gadaba girl is not given in marriage unless she knows weaving. Bonda and Gadaba women extract fibre from the bark of the Kerang plant to turn it into yarn, after which they weave the cloth on small tension-looms. The Saora and Kondh girls prepare excellent cotton yarn on a hand-spindle.

Another important old-time industry, which is still continuing in the cottage stage, is smelting of iron. It occurs in the neighbourhood of Umarkot where millions of tons of high grade iron-ore have been located. The people belonging to Khati and Lohar castes still make

iron by their crude process with charcoal as the fuel. What comes out of the furnace is steel, which is used in the manufacture of agricultural implements and few other articles of common use. They display their skill in the forging of 'tangis' with fancifully carved blades. The best example of this art is to be found in the neighbourhood of Tentulikhunti. The Lohars in the past manufactured manganese steel from a mixture of iron and manganese-ores. Lohars near Mathili use low grade iron-ore in underground furnace and produce steel. The steel produced by the two processes does not rust easily.

Oil-pressing is done in three different ways. Where a little oil is required the seed is crushed with the help of a stone to break the crust and then boiled in water. The oil floats and is poured out. Almost every Adivasi household knows this process.

Community oil-pressing is done by a wooden wedge weighed down by a heavy stone. The seed is warmed and crushed. It is then put in a bag made out of *Siali* fibre. The bag is pressed between two planks tied at one end and weighed down by a heavy stone at the other end. The third method is the ordinary Ghani where instead of a bullock four men contrive to push the pressing column round by manipulating two cross-bars.

Carpentry and wood-carving are still in a primitive stage. The doors and pillars of the houses are usually of crude type and the household articles consist of a rickety cot, husking lever (*Dhenki*) and a few implements. Different types of combs are found among the tribals; pipes of decorated bamboos for smoking tobacco are also pupular mostly among the Kutia Khonds. Looms and spindles continue even today in their primitive form. So also the drums and musical instruments.

Most of the old-time industries which still exist in the district are of remote origin and they reveal the tribal characteristics of the district offering quite interesting study.

85. Power

(*i*) Machkund Hydro-electric Project

The Machkund river flowing at an elevation of 3,000 feet has been dammed at Jalaput to form the Jalaput reservoir and at Duduma it has been diverted by a diversion weir and through a series of tunnels to produce a head of 850 feet over the power house where hydro-electric power is generated. The magnificent water fall of 540 feet at Duduma is no longer there. In its place, a treacle of waterflows down the precipice.

Machkund Hydro-electric Project is a joint scheme of Orissa and Andhra Pradesh Governments. Each State has full right to the use of 50 per cent of the ultimate power generated by the project, but according to the inter-State agreement the Government of Orissa transferred

to the Government of Andhra Pradesh* for a period of 99 years from the date of signing of the agreement (on 14th January1 946) its right to use 20 per cent of the ultimate power generated by the project and on the expiry of the period of 99 years the Government of Orissa shall be entitled to claim 50 per cent of the total output.

In consideration of transfer of 20 per cent of power, Government of Andhra Pradesh are paying to Government of Orissa annually at the rate of Rs. 20 per K. W. on 20 per cent of their actual maximum demand. This term of payment is liable to revision after 30 years from the date of the contract. The two Governments pay maintenance and operation charges in proportion to the power taken by them. Out of Orissa's share of 30 per cent about 10·5 M. W. of power is now being utilised by Orissa and the balance is utilised by the Andhra Pradesh Government.

The cost of the project comes to Rs. 1,356·93 lakhs which includes Rs. 331·51 lakhs towards the cost of the Jalaput Dam. The share of Government of Orissa which is 30 per cent of the total cost of the project comes to Rs. 407·08 lakhs. The installed capacity of Machkund Power House as envisaged in the project is 102,000 K. W. of power.

The Government of Orissa has made its own scheme for distribution of power At present electricity is being supplied to Borigumma, Nowrangpur and Jeypore by a 33 K. W. transmission line from Jeypore. From Machkund to Rayagada a 132 K. V. transmission line has been constructed, from which electricity is being supplied to Aska, Berhampur and other places of the district of Ganjam.

The following statement gives a picture of the demand in 1960-61 and forecast of the demand in 1965-66 for supply from Machkund, as well as Talcher Thermal station.

	1960-61	1965-66
	K. W.	K. W.
1. Jeypore Sugar Co., Ferro Maganese plant, Rayagada.	7,000	10,000
2. Other large industries ..	1,450	3,000
3. Rayagada Ferro-Manganese Plant	..	20,000
4. Paper Mill, Rayagada ..	1,000	2,500
5. Small and medium industries ..	1,400	2,500
6. Irrigation in Ganjam and Koraput districts.	1,000	5,000
7. Domestic supplies and bulk supply licences.	1,650	5,000
8. Aluminium Plant of J. K. Group ..	1,650	50,000

*The agreement was made with the Government of Madras, as Andhra Pradesh was not formed at that time.

(ii) **Balimela Hydro-electric Project**

The other source of power is the Balimela Hydro-electric Project which is expected to generate 240,000 K. W. at 60 per cent load factor. This is also a joint enterprise of the States of Orissa and Andhra Pradesh. Agreement between these two Governments regarding the location of the dam at Balimela on the Sileru river was reached on 4th September 1962. According to this agreement the total estimated cost of the dam would be shared equally by the two Governments provided, however, that the share of the Andhra Pradesh Government would not exceed Rs. 12 crores. The Government of Orissa is in charge of execution of the project which is being done under the control and supervision of the Control Board of which the Chief Ministers of Orissa and Andhra Pradesh act as Chairman every alternate year.

Half the total inflow into Balimela reservoir at Balimela will be let down towards the Andhra Pradesh share and the other half into the Balimela High Head Power House of the Orissa Government. The flow to the power stations of both the States will be as per actual requirement. The tail water will subsequently be utilised for irrigating about 2·4 lakh acres of land in Malkangiri-Motu plains.

86. Mining

(i) At present six manganese mines owned by Messrs. Jeypore Sugar Company, Ltd., Rayagada, two graphite mines owned by Messrs. Hanuman Mining Company, Kakinada, one mica mine owned by Sri Ramkrishna Deo, ex-Zamindar, Jeypore and another mica mine owned by Sri Kamalanath Ray of Jeypore are in operation. Except Kuttinga manganese mine of Messrs. Jeypore Sugar Company, Ltd., which is supplying manganese to the Ferro-Manganese Plant at Rayagada, the other mines are being worked on a small scale.

(ii) **Kuttinga manganese mines**

The mine is situated (19° 05′ N, 83° 19′ E) at 23 miles from Rayagada and 45 miles from Koraput. The deposit is assessed at 0·3 million tons. The quality of ore is 38—40 per cent. The mining operations were started in 1943 and 107,000 tons of ore have been extracted up to 30th June 1959. 226 persons are employed in the mine of which 200 are unskilled workers, 21 semi-skilled and 5 on the supervisory staff. The rocks in the neighbourhood of the manganese deposits consist of granite, sillimanite and quartz (khondalite). The general strike direction is N. N. E., S. S. W., but in some cases it is S. W. The khondalite is also traversed by veins of quartz and pegmatite and it has been granitised in the proximity of granite. Near Kuttinga, manganese-ore occurs along the contact zone of the khondalite and granite. Manganese occurs in the form of bands and lenses in the khondalite site. The large masses of pure ore is mainly pallomolane. The

ore is often stained with limonite and the general structure of the ore is botryoidal and kidney-shaped. The general composition of the ore is mostly of low grade iron with high phosphorus content.

Besides the above, the State Government have kept reserve about 10 square miles of manganese area near Debajholla, Mandhara and Fulbadi as it is expected to contain good quality manganese.

A large number of applicants want grant of prospecting licences and leases for different minerals, such as manganese, graphite, mica, limestone, marble stone and bauxite.

87. Large-scale industries

Among the large-scale industries of the district mention may be made of Sugar Factory and Ferro-manganese Plant at Rayagada, Ferro-silicon Plant at Theruvali, Paper Mill at Jaykaypur and the Aero-Engine Factory at Sunabeda Details about these industries are given below :

(*i*) Sugar Factory

The Jeypore Sugar Co., Ltd., Rayagada, has an authorised capital of one crore of rupees and subscribed and paidup capital of Rs. 44,780. The construction of the factory was completed in April 1937 and it went into production during the month of December of the same year. Now altogether 218 people are engaged in the factory. Out of this, 32 are skilled workers, 61 semi-skilled workers, 78 unskilled workers, 30 clerical staff, 9 technical personnel and 8 officers. Monthly wages of the people working come to about Rs. 20,000. The crushing capacity of the factory was only 150 tons per day at the time of construction and it has since increased to 600 tons per day. The Company owns sugarcane farms of about 2,000 acres and the estimated quantity of sugarcane grown in about 600 acres from the Company's own plantations is about 9,000 tons. Besides this, there are other local sugarcane growers having about 1,400 acres yielding nearly 15,000 tons of the cane every year. In addition to this, the Company imports about 10,000 tons of cane from Andhra Pradesh every year. The factory annually produces 30,000 bags of sugar.

(*ii*) The Ferro-manganese Plant

The Ferro-manganese Plant at Rayagada was established by the Jeypore Sugar Co., Ltd., on 2nd July 1958. The plant was of 3,500 K. W. power, with a capacity of 600 tons of ferro-manganese per month. The second plant with double the capacity of the first was commissioned in June 1960. Now 112 persons are employed in this plant. Out of these, 90 are skilled and semi-skilled labourers, 8 clerical staff, 7 technical personnel and 7 officers. Rs. 9,500 is being paid as monthly salary to the workers. The capital outlay of the first plant is Rs. 13,00,000 and of the second plant is Rs. 27,00,000.

Ferro-manganese is produced by smelting manganese-ore, coke and limestone together in required proportions in electric furnace. The heat required for smelting is provided by the electric power. The molten metal along with the slag is tapped out regularly at an interval of 2½ to 3 hours. On solidification the slab, being lighter, collects itself on the top and is easily removable from the solid metal lying below. On cooling to the atmospheric temperature the metal blocks are broken into small pieces ranging from 2" to 8".

The factory authorities have successfully completed experiments for making standard grade ferro-manganese from low grade manganese-ore (30—32 per cent) available from their mines at Kuttinga. When they completely switch over to this process they can avoid importing nearly 30,000 tons of high grade manganese-ore (46—48 per cent) per year from Madhya Pradesh. The factory is to depend on supplies of 15,000 tons of limestone per year from Bilaspur in Madhya Pradesh. But steps are being taken to develop the Pottangi area for limestone. The finished produce, ferro-manganese ingots, are consumed by the Steel Plants in India and a part is exported to America.

(*iii*) **Ferro-silicon**

A Ferro-silicon Plant with an annual installed capacity of 7,500 tonnes is under construction at Theruvali, about 12 miles away from Rayagada. Ferro-silicon is an essential ferreous alloy in the manufacture of alloy steel and is at present being manufactured by only one unit in India, namely, the Mysore Iron & Steel Works, Ltd. The total project cost is estimated to be 1·50 crores of rupees.

The project is sponsored by Messrs. India Metals & Ferro-Alloys, Ltd., a Public Limited Company registered in Orissa. The Industrial Development Corporation of Orissa Ltd., a Government of Orissa undertaking, has made substantial investments in the share capital of the Company and the Company has received assistance from the State Financial Corporation, the Industrial Credit Investment Corporation of India and the Industrial Finance Corporation of India.

The plant is expected to go into production towards April 1966. Quartz forms the principal raw material and is available at a short distance from the plant site.

The main furnace and certain other ancillary equipments are being supplied by Messrs. Elektrokemisk A. S., Oslo, Norway. The promoters of the project have plans also for expanding the capacity to 15,000 tonnes and to go in for production of silico-manganese and silico metal in due course.

(iv) J. K. Paper Mills

J. K. Paper Mills, a unit of Straw Products, Ltd., have been set up at a cost of nearly Rs. 6·5 crores. The Managing Agents are Messrs. J. K. Agents Private, Ltd. The erection of J. K. Paper Mills was completed in a record time of 10 months and production started, with effect from 18th October 1962. The present capacity of the Mills is 18,000 tonnes per annum of writing and printing paper. It is proposed to expand the Mills by raising its capacity to 43,000 tonnes per annum. At present 1,650 persons are employed in the Mills and various offices of this unit in the State of Orissa. Besides, about 5,000 labourers are engaged seasonally in the forests for extraction of bamboo. Total monthly wages and salaries of the employees come to Rs. 2,35,000 and the wages for the seasonal labourers in the forests come to Rs. 1,52,000 approximately per month. The leased forests located in South Orissa are the main source of raw material (bamboo) supply to the Mills. Paper is being manufactured in the Mills from bamboo with the Fourdrinier Machine by Sulphate process. The main varieties of paper produced are white printing, cream-wove, coloured wove, cream-laid, azure-laid, white and coloured board, map litho, etc., which have market throughout India.

(v) Aero-Engine Factory

An Aero-Engine Factory with the township is under construction at Sunabeda near Koraput. Plans are also under way for constructing a Civil township adjoining the Project area

88. Medium-scale Industries

Among medium-scale industries the most notable are rice mills and saw mills Of industries which concern themselves with utilisation of the agricultural products, the principal is rice-hulling. This is generally a subsidiary occupation carried on by women-folk, but in recent years some power-driven mills have been established, where rice is hulled for export to the plains.

(i) Rice Mills

Nearly 54 rice mills are functioning at present Most of them are located near Jeypore town The other rice mills are located in Koraput, Kotpad, Borigumma, Nowrangpur, Rayagada, Vikrampur and Gunupur. Except one or two mills which were started nearly twenty-five years ago, all others have been constructed after 1955. Some ricemill-owners have installed flour mills and oil-pressing mills along with the rice mills as subsidiary occupation.

(ii) Saw Mills

There are 14 saw mills at Jeypore, 2 at Nowrangpur, 3 at Muniguda, 2 at Ambadola and 1 at Jemidipeta, notable among which are R. K. Himatsinka Saw Mill, Patel Saw Mill, Laxmi Saw Mill and Sanka

Saw Mill, all at Jeypore. The main products are raiway sleepers and sized wood for construction of houses.

89. Small-scale industries

Miscellaneous

There are six printing presses. Out of these three are located at Jeypore town and the rest at Nowrangpur, Koraput and Kotpad. There is a small ice factory at Jeypore which was started in 1957 to meet the local demand during the summer season. There are 4 bakeries, one factory for making agricultural implements and radio repairing shops, all at Jeypore. Several motor rapair garages, vulcanising and retreating shops have been established at Jeypore, Rayagada, Machkund, Jalaput, Koraput and Nowrangpur. There are two small soap factories. There is a chemical factory at Jeypore making snow, scented oil, chewing tobacco, etc.

90. Cottage Industries

(*i*) Under Intensive Area Scheme, All-India Khadi and Village Industries Board started six intensive development areas in Orissa. Out of these four were in Koraput (the other two being in Balasore and Ganjam). Each of the four areas, e.g., Boipariguda, Nandapur, Narayanpatna and Kalyansingpur, is under a Society registered under the Societies Act and is called Chatra Samiti. Their programme for village industries is financed by the Khadi and Village Industries Commission. Forty centres were started by 1957 of which 14 are in existence. Villages being scattered and thinly populated the centres cover larger areas than in other districts. Emphasis has been shifted to industries based upon forest products.

(*ii*) Weaving

The most important cottage industry is weaving. Women of certain tribes, such as Gadabas and Bonda Porajas, make clothes for themselves out of Kerang fibres. It is only the Dombs who weave cloth for sale and earn a livelihood. They make coarse white cloths which are more durable and expensive than mill-made cloth. They use looms of old type with push shuttle and weave mill yarn.

According to 1951 Census, there were 7,070 textile establishments in the district with 7,679 looms. 14,545 whole-time and 1,205 part-time persons were employed in this industry.

Handloom Weavers' Co-operative Societies

There were only 8 Yarn Distribution Co-operative Societies up to the year 1954-55. Since 1955-56 the Weavers' Co-operative Societies have progressed with grants from the Cess Fund. There are about 10,600 weavers in the district, out of which 2,722 weaver families

were enrolled as members of the Co-operative Societies up to the 30th June 1959. The progress of the Weavers' Co-operative Societies for the 5 years preceding 1963-64 is given below :

Year	Number of Weavers' Co-operative Societies	Number of Members	Working Capital (in rupees)	Production (in rupees)	Sale (in rupees)
1959-60	33	3,147	1,49,365	78,936	78,229
1960-61 ..	34	3,131	1,31,868	85,849	1,17,122
1961-62 .	34	3,048	1,32,261	4,867*	5,703*
1962-63 .	38	3,201	1,38,989	36,813	36,114
1963-64 ..	38	3,175	1,67,443	54,594	12,361

The Intensive Area Development Scheme started Ambar Charkha training at Jeypore and subsequently at Nandapur and Padwa. In 1961-62 about 100 Ambar Charkhas were plying and 5,000 to 6,000 hanks per month were produced. About 15 weavers were engaged in Khadi weaving in Nandapur area. The monthly production came to 1,200 square yards.

(*iii*) **Oil-pressing**

Oil is extracted from *Mahua*, castor, linseed (gingelly) and niger seeds *Alsi* by grinding in the usual wooden mills called Ghana. Oil-seeds worth rupees four lakhs are annually exported. Local consumption is very low. To Adivasis, bullock-driven Ghani is a novelty. Two model Demonstration-*cum*-Production Centres were operated at Rayagada and Gurandhi by Sarva Seva Sangh to attract local people to be trained in this technique Oil-pressing is done by a Co-operative Society at Kalyansingpur with funds supplied by the Orissa Khadi and Village Industries Board The Dandakaranya Project has an Oil-pressing Centre at Jeypore.

(*iv*) **Paddy-hulling**

Paddy-hulling with the help of *Dhenkis* is a traditional industry most common to all households. Both the Dandakaranya Development Authority and the Intensive Area Development Authorities have tried to promote this industry. By 1962, about 500 *Dhenkis*, some of them manufactured by the settlers themselves, were in operation and the administration have arranged for the purchase of several thousand maunds of paddy to be issued to the settler families participating in the scheme.

There were 9 Hand Pounding Co-operative Societies in this district in 1961-62. These societies received working capital loan to the extent of Rs. 60,700 from the Orissa Khadi and Village Industries Board up to

*Excluding the Rayagada Co-operative Circle

30th June 1959. There were 648 members with a paid-up share capital of Rs. 1,222. These societies purchase paddy from the local areas with the working capital loan and dehusk the paddy through their members. Hand-pounded rice is sold locally at the prevailing market-price.

(*v*) **Soap-manufacturing Co-operative**

Financed by the Orissa Khadi and Village Industries Board, Soapery Units have been constructed at Nowrangpur and Sikarpai and production of soap from non-edible oil has been started on experimental basis.

(*vi*) **Carpentry**

The carpenters as a hereditary class did not exist in Koraput villages. There were a few in towns of indifferent skill. When extraction of timber started, classes which would weave baskets and mats began working on wood and became expert sawyers. This is an occupation not of any particular caste in Koraput as is usual in other districts. The Dandakaranya Development Authority has opened a centre at Boipariguda for making baskets and mats from bamboos and wood-working centres at Boregan and Umarkot. The wood-working c ntres produce planks mainly for bridges and culverts and also make ploughs, furniture, etc.

(*vii*) **Toys and jewellery**

The Chitra Ghasis were manufacturing heavy brass jewellery for the women of the hill tribes, but the industry was killed by imported jewellery of German silver. Work in gold and silver is done by a few Oriya 'Sunaris' and Telugu 'Kamsalis' living in towns and larger villages.

A few families of the Sunari caste in Nowrangpur have gained reputation for making fancy objects, such as chains, bangles and fly-whisks, from lac and by coating nests of boxes with lacquer patterns. Near Tentulikhunti boxes and toys are made by ingeniously stitching paddy seeds together. Images of deities, birds and animals are made with clay for the amusement of children.

(*viii*) **Pottery**

In Koraput, villages inhabited mainly by potters is a common feature. The hill tribes show great interest in earthenware. Most of their household utensils are made of clay. Even spoons, lamps and toys are made of clay. The potteries are attractive in shape and colour but thick and heavy because suitable clay is scarce. Through Governmental effort brick-laying is making headway in towns and their neighbourhood. But the inferior social status attached to potters is standing in the way.

(ix) Jaggery

Sugarcane is pressed for jaggery in bullock-driven presses in the Jeypore and Nowrangpur areas. The output is small and only sufficient for local consumption.

(x) Tobacco-curing

Tobacco curing is an occupation of some importance in the Rayagada subdivision. The local tobacco is of good quality. The majority of cultivators cure the leaves before selling them. This is done by hanging them for twenty to twenty-five days and then heaping them in layers in a dark room or a pit in the ground for about a fortnight after which they are ready for sale

91. Other minor industries

Establishment of Saranjam Karyalaya at Rayagada was one of the earliest of Sarva Seva Sangh programmes designed to train mostly the Adivasis in soap manufacture, bee-keeping, etc. But it was found that the Adivasis were not interested in this workshop and the Sangh utilised this training centre for candidates coming from comparatively advanced areas.

92. Panchayat industries

Under Panchayat Samiti Industrial Programme one open crystal sugar unit has been established at Bongolaguda in Borigumma area. It has gone into production. One Panchayat Industries Officer has been posted at Nowrangpur to look after the work of the sugar unit. The Borigumma Sugarcane Processing and Marketing Co-operative Society has been formed and duly registered. It consists of 116 persons who are worker-members. So far, Rs 2,20,000, Rs. 24,000 and Rs. 1,563·50 P. have been collected from Government. Panchayat Samiti, Borigumma and from members of the above society, respectively, towards the share capital of the industry. The crushing capacity of the industry is 1,000 maunds per day.

One Mangalore Pattern Roofing Tile Factory is being set up at Kotpad. A Co-operative Society called Mangalore Pattern Roofing Tile Manufacturing Co-operative Society Ltd., Kotpad, has been formed with 30 Worker-members. It has also been decided to establish a Production-*cum*-Training Centre at Nowrangpur and the construction work of it is now in progress. Other industries, namely, the Carpentry unit at Nowrangpur, the Saw Mill-*cum*-Carpentry Workshop at Sunabeda, the Crystal Sugar Unit at Nairaghaga, Rice-huller and Oil Mill at Pampuni and Bhatigan, Oil Mill at Bandhgan and an Agricultural mplements Factory at Jeypore have been set up.

93. Labour and Employers' Organisation and Welfare of industrial labour

There are a number of large-scale industries besides some medium and small-scale industries in the district. A considerable number of industrial labourers are employed by these establishments. The skilled labourers are generally recruited from outside the district and from among the non-Adivasi residents of the district.. A large number of Adivasis are employed as unskilled workers. The labourers in most of these industries are not properly organised except in a few major ones like Jeypore Sugar Factory and J. K. Paper Mills. Details about these Labour Organisations are given below:

(i) Jeypore Sugar Factory, Rayagada

The labourers of this factory along with the labourers of the Ferro-manganese Plant have got a Registered Trade Union to look to the interest of the labourers. For the welfare of these employees the Company is running a free elementary school with provisions for teaching both in Oriya and Telugu. Books and other articles are supplied to the students free of cost. In addition to this, a Welfare Centre has been started to provide educational and recreational facilities to the workers. The Centre gives one scholarship to deserving student of each class in the local High School. The scholarship covers the amount of school fees and cost of books required by the student for that year. Financial help is also extended to deserving students who are studying in educational institutions outside Rayagada.

The Company is running a free dispensary with a qualified Medical Officer, a Compounder and a Midwife. In addition to this, medicines are purchased by the Welfare Centre referred to above and supplied to the employees at subsidised rate. Financial help is also given to the workers by the centre who takes patients for treatment outside Rayagada under the recommendation of the Medical Officer.

Playgrounds are provided by the Company for the employees to play tennis, football, volley-ball, badminton and other outdoor games and the Welfare Centre referred to above meets the expenditure necessary for the outdoor and indoor games, such as Card and Chess. The Company is maintaining a library. The Welfare Centre has been arranging free cinema shows of cultural value periodically to the employees.

The Company is running a canteen for providing meals and tiffin to the workers at reasonable rates. A dairy farm has also been started and milk is sold at a cheap rate to the employees.

Almost all the permanent employees of the Company are provided with free quarters in the Factory colony. The construction of 10 double-decked tenements and 40 single-round tenements has been made under the Subsidised Industrial Housing Scheme.

(ii) **Hydro-electric power**

Although many of the labourers engaged in the Machkund Hydro-electric Project have been disbanded the Union still exists and all the welfare work is continuing. Extensive anti-malaria measures are being carried out in the Project area, free medical aid is being provided to the workmen and their families in the Project. There are also recreation clubs with community radio sets. There are workers' welfare centres at Onakadelli and Jalaput which provide recreational and cultural facilities to the workers. Library facilities are also provided to the workers by the centres.

(iii) **J. K. Paper Mills**

About 1,600 persons are at present employed as skilled, semi-skilled and unskilled workers, whose monthly wages amount to Rs. 2,35,000 approximately The Company has provided various amenities for the welfare of the employees and their families.

The Company has opened a Kindergarten and a Primary School up to 5th class, where free education is imparted to the children of the employees Books and stationeries are also supplied free of cost. All establishment expenses of the schools are met by the Company.

A well-equipped dispensary with a whole-time Medical Officer is being maintained where free medical treatment is given to the employees and their dependents. Besides, an annual health survey is conducted amongst the employees as a preventive measure. The management attaches great importance to Family Planning movement.

Residential quarters constructed by the Company are made available to the employees at a nominal rent. The Company runs a canteen which is open for 24 hours to cater to the needs of the workers.

The Company has given financial assistance to a Co-operative Store of the workers which deals in the essential commodities including foodstuff.

Various sports and cultural activities are organised both by the Company and the Workers' Club Feature films and documentaries are exhibited every week for entertainment of the employees.

CHAPTER VI

BANKING TRADE AND COMMERCE

(A) BANKING AND FINANCE

94. History of indigenous banking

The general credit facilities available in the past were only from the moneyed men of the localities and no particular history of banking practice in the district is available.

95. Rural indebtedness

About 20 years ago the Gothi system, as it is called in Koraput or Khambari as it is in Rayagada, was widely prevalent. The debtor, who is called the Gothi or Khambari, undertook in writing or verbally or in both to work under the creditor for a number of years and pay off the debt with interest. No rate of interest was stipulated, but the period for which he would work was stated. He also would receive a maintenance allowance in the shape of grain, a piece of cloth and some presents on special occasions. Mr. Bell in his Koraput District Gazetteer calls this system 'Debt Slavery' and states :

> " When the lender, like the borrower, was a member of one of the hill tribes the yoke of the Gothi would be an easy one. The loan would generally have been incurred in order to pay the expenses of a marriage, and the lender would as often as not be the borrower's own father-in-law or another close relative. The Gothi would be treated as an equal in his master's house, would have leisure to carry on cultivation on his own account and to be allowed frequent holidays. But when, as often happens now-a-days, a hillman pledges his services to an immigrant from the plains, the result is a much less harmonious relationship. The plainsman, who has invested money in a servant, tries to exact as much as he can from his investment in the shape of labour. The hillman dislikes being driven and is accustomed to quit work for days at a time when he finds something more attractive to do ; and he regards it as unfair that his creditor should make deduction from his subsistence grant on account of these absences, or even, as he sometimes does, make an addition to the capital of the loan that has to be worked off. In many cases unhappily the attitude of the immigrant who employs a Gothi is purely one of exploitation and incorrect accounts of the debt are kept and the Gothi is compelled to work on long after he has repaid the amount borrowed."

On account of agitation through political and social organisations, the Government of Orissa enacted Regulation I of 1948 called the Orissa Debt Bondage Abolition Regulation, 1948 by which the Gothi agreement and any other agreement of similar nature were held void. Either on application or at the initiative of certain Revenue Authorities, the Gothi contract could be terminated and in certain circumstances the creditor could be penalised. In consequence, several thousands of Gothi contracts have ceased. But Gothi is by no means a thing of the past. The Scheduled Areas and Scheduled Tribes Commission set up by the President under Article 339 of the Constitution of India reported in 1961 as follows :

"The existence of Gothi, a form of bonded labour, on a wide scale, was brought to our notice during our visit to Orissa. A survey was conducted by the Assistant Commissioner in four villages of Sembliguda in Koraput district to ascertain the incidence of Gothi. Out of 61 tribal families interviewed, 21 persons belonging to the tribal communities were serving as Gothis. The practice existed also amongst persons belonging to Scheduled Castes and other communities. The period of service ranged from three to five years. The age of the Gothis was generally between 16 and 20. The Gothis had to do both agricultural and domestic service, including fetching of fuel and drawing of water. The Gothis at Sunabeda were engaged in the construction of the approach road under a Tribal Welfare Programme for which the contarct was taken by a local Panchayat member. The wages specified in the contract were not paid to the Gothis but were received by their master. Out of 24 Gothis, about whom records were available, 21 had houses of their own. Among the families interviewed, there were 20 who in addition had members who were earning. The amount of loan taken by them ranged between Rs. 50 and Rs. 200.

The above account gives a broad idea of the situation. It is extremely difficult to give a more detailed picture. We would, however, say that the evil practices attributed to money-lenders are waning and on their last legs. The social awakening, political consciousness and development activities are having their impact. The tribal, like any other citizen, is getting out of the old rut. If the survey had been conducted 10 years ago conditions would have been deplorable. We have to bear in mind those conditions also."

In villages where most people are either peasants or ordinary artisans and in the absence of a Bank, a Post Office or even a Co-operative Credit Society, the village money-lender is still the most important source of credit. Besides, a few Kerala Moslems and Afghan Pathans called Kabuliwalas have also entered the field. They usually live in the towns, visit the villages during the dry seasons, advance small amounts and recover

their debt with interest in the following year. Small loans required by the village cultivators, middle class or low-salaried groups in the towns and villages are generally taken from the money-lenders.

The Orissa Money-lenders Act (1939) which aimed at regulating money-lending transactions by giving relief to the debtors was extended to the partially-excluded areas of Orissa including the present Koraput district (excluding Kashipur P.-S.) from 6th April 1940. But certain clauses of the Act (clauses 4, 5, 6, 7, 18 and 19) were made inoperative in those areas. These clauses prescribed registration of the money-lenders and some regulations like maintenance of loan registers showing name of debtor, date of loan, amount of principal and rate of interest, etc. and made it obligatory to issue stamped receipt for every payment. These provisions were, however, restored in the partially-excluded areas under the Orissa Money-lenders Regulations, 1951. But in order to safeguard the interest of the people of those areas certain new provisions were made. These are as follows :

(*i*) Under section 9 of the Act the maximum rate of interest was 9 per cent simple per annum in case of secured loan and 12 per cent per annum in case of unsecured loan. Under the Regulations a court was authorised to pass a decree for interest at a higher rate, subject to a maximum of 25 per cent per annum in case of grain loans.

(*ii*) Under section 11 of the Act, the court was authorised to reopen the transactions, take an account between the parties and relieve the debtor of all liabilities in respect of any interest in excess of 9 per cent simple per annum in case of secured loan other than a loan of grain, 12 per cent simple per annum in case of unsecured loan other than a loan of grain and 25 per cent simple per annum in case of loan of grain.

In spite of the legal and constitutional steps taken by the Government there is yet much to be done to protect the interests of the tribals They are being exploited by the people of the plains In spite of their struggle with nature in cultivating multiple crops and in producing bumper harvest, the tribals lead a life of poverty and insecurity. They are exploited mainly by outside agencies, such as traders, liquor vendors and money-lenders. The Dombs play the role of middlemen between the tribal people and the outside exploitors. During hard months, the tribal people particularly the Saoras and the Khonds get loans from the Sahukars who are mostly the Kumuti businessmen or the Sundhis (wine-sellers) through the Dombs. The money-lenders who are but casual visitors to tribal villages come in direct contact with the Dombs and transact through them. The unscrupulous Dombs very often play tricks with the simple and innocent Khonds and Saoras and deprive them of their valuable holdings on false pretexts.

The tribal people are, however, being relieved of exploitation by the Sahukars and the Dombs through grant of Takavi loans by Government and advance of loans by the Co-operative Credit Societies.

96. Co-operative Credit Societies and Co-operative Stores

(i) Till 31st March 1948, Co-operative Societies of the district were under the administrative control of the Assistant Registrar of Co-operative Societies, Ganjam Circle, Berhampur. A separate circle with an Assistant Registrar and a few Administrative Inspectors and Auditors was created for the district from 1st April 1948. From July 1962, a separate Assistant Registrar has been posted for Rayagada, Gunupur and Koraput subdivisions leaving the Assistant Registrar at Jeypore to be in charge of Nowrangpur and Malkangiri subdivisions. The Co-operative movement in the district originated with the organisation of Agency Taluk Purchase and Sale Co-operative Societies at the headquarters of Koraput, Jeypore, Nowrangpur, Pottangi, Rayagada, Gunupur and Bissamcuttack taluks with the Taluk Officers as *ex officio* Presidents. They existed when the district came to Orissa in 1936. Later the Pottangi Taluk Purchase and Sale Co-operative Society was converted into a Multipurpose Co-operative Society and the Jeypore Taluk Purchase and Sale Co-operative Society was converted into the Nowrangpur Regional Marketing Co-operative Society. Other Taluk Purchase and Sale Co-operative Societies are functioning more or less as Consumers' Co-operative Stores with the exception of Bissamcuttack and Gunupur Societies, which have ceased functioning. Thereafter, Agricultural Credit Societies with unlimited liability were started for financing needy agriculturists. There were only 33 Agricultural Credit Societies before formation of the Koraput Circle But this increased to 94 Agricultural Credit Societies during 1948-49. But in the year 1961-62, there were only 75 Small-sized Agricultural Credit Societies functioning in the district and the rest had been liquidated as they could not function properly. The membership, share capital, reserves, deposits, borrowings, working capital, loans advanced, loans collected and loans outstanding at the end of the year in respect of such societies are given below for the years 1954-55 to 1961-62 :

Particulars	1954-55	1955-56	1956-57	1957-58	1958-59	1959-60	1960-61	1961-62
Number of Co-operative Societies	65	90	92	93	94	93	93	74
Number of members	5,882	8,127	10,134	10,846	11,832	11,612	11,663	13,027
	Rs	Rs	Rs.	Rs	Rs.	Rs.	Rs.	Rs.
Paid-up Share Capital	60,079	93,571	1,25 381	1,29,306	1,37,447	1,44,000	1,47,000	1,50,000
Reserve Fund	6,667	7,260	7,126	16,727	4,247	..	3,000	22,000
Other Funds	35,290	55,369	60,877	1 397	1,831	22,000	23,000	23,000
Deposits	1,05,518	93,534	1,15,969	18,536	13,955	..		..
Borrowings	3,23,267	5,60,302	7,14,773	6,94,978	6,70,007	7,46,000	6,64,000	2,75,000
Working Capital	5,35,821	8,11,046	10,24,216	8,60,944	8,27,487	9,12,000	8,37 000	7,77,000
Loans collected	1,42,035	1,94,794	4,43,281	3,33,916	4,38,500	3,61,000	4,72,000	8,04,000
Loans advanced	2,28,677	4 49,690	5,99,440	3,43,205	4,01,750	4,77,000	3,89,000	8,31,000
Loans outstanding	3,32,045	5,86,941	7,43,100	7,37,275	6,92,824	8,09,000	7,26,000	11,89,000

(ii) **Large-sized Agricultural Credit Co-operative Societies**

After publication of the Rural Credit Survey Report, much emphasis was given on the organisation of Large-sized Co-operative Societies on a limited liability basis with a large area of population, i.e., one society for one Grama Panchayat in place of one society for one village and the organisation of Agricultural Credit Societies with unlimited liability practically stopped. During the period from 1956-57 to 1958-59, 36 Large-sized Agricultural Credit Co-operative Societies have been organised and registered. Out of these only six, namely, Kotpad, Borigumma, Dabugan, Semiliguda, Nandapur and Narayanpatna were provided with Government share capital of Rs. 10,000 each and staff subsidy for the first 3 years on a sliding scale at Rs. 500 during 1956-57, at Rs. 323 during 1957-58 and at Rs. 167 during 1958-59. Out of the remaining 30 Large-sized Agricultural Credit Co-operative Societies which could not receive Government share capital or staff subsidy, 20 societies started functioning during this period. In the next year were registered 25 Large-sized Agricultural Credit Co-operative Societies. In the next two years the figure rose to 26. The societies at Kotpad and Borigumma received godown loan at Rs. 10,000 each.

The membership, share capital, working capital, loans advanced, loans collected and loans outstanding at the end of year in respect of these societies are given below for the years 1956-57 to 1961-62 :

Particulars	1956-57	1957-58	1958-59	1959-60	1960-61	1961-62
Membership ..	538	2,732	3,628	3,656	3,889	3,931
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
Share Capital	66,857	97,407	1,02,679	1,03,000	1,10,000	1,14,000
Working Capital	1,38,290	2,43,258	2,48,952	2,75,000	3,14,000	2,98,000
Loans advanced	44,470	1,73,091	1,10,765	1,00,000	1,07,000	1,13,000
Loans collected	100	44,499	1,11,441	78,000	94,000	95,000
Loans outstanding.	44,370	1,68,091	1,72,383	1,96,000	2,09,000	2,28,000

(iii) **Societies for special crops**

Sugarcane, tobacco, groundnut and niger are the main cash crops of this district. Sugarcane is grown in Rayagada, Gunupur and Nowrangpur areas. Tobacco and groundnut are mainly grown in the Rayagada subdivision. Niger is grown in the Nowrangpur and Koraput subdivisions. In order to assist the growers of these special

crops, four Growers' Co-operative Societies were organised on experimental basis. They were : (*i*) Rayagada Sugarcane Growers' Co-operative Society Ltd., which was later converted into Multipurpose Co-operative Societies, (*ii*) Gunupur Sugarcane Growers' Co-operative Society Ltd., (*iii*) Rayagada Tobacco Growers' Co-operative Society, and (*iv*) Rayagada Groundnut Growers' Co-operative Society.

The members of the Rayagada Sugarcane Growers' Co-operative Society receive their production finance from the Co-operative Society and supply their products to the Jeypore Sugar Company, Rayagada. The price of sugarcane is paid to the members through the Co-operative Society. This enables the Society to deduct its due first and then pay the balance, if any, to the members. Hence, the Society has effective control over the product of its members and works successfully. The other three societies which had no such advantage failed.

The membership, paid-up capital, reserve fund, other deposits, borrowings, working capital, loans advanced, loans collected and loans outstanding are given below for the years 1959-60 to 1961-62 :

Particulars		1959-60	1960-61	1961-62
Number of members	..	977	977	1,080
		Rs.	Rs.	Rs.
Paid-up Capital	.	63,000	63,000	1,03,000
Reserve Fund	..	42,000	42,000	44,000
Other Deposits	..	7,000	7,000	13,000
Borrowings	.	1,99,000	1,99,000	4,97,000
Working Capital	.	13,10,000	3,10,000	6,57,000
Loans advanced	..	2,36,000	2,36,000	5,04,000
Loans collected	..	1,85,000	2,36,000	4,35,000
Loans outstanding	..	1,82,000	1,82,000	5,05,000

(*iv*) Graingola Co-operative Societies

As agricultural credit in the shape of cash loans gained sufficient popularity among the agriculturists, there was a desire for supplying their credit needs in kind Paddy is the most essential commodity required for agricultural operations. Agricultural labourers prefer wages in paddy. This led to the idea of organising Graingola Co-operative Societies. Nine Graingola Co-operative Societies were organised on an unlimited liability basis at Kotpad, Kukudabai, Sirish, Kharnabeda, Belputi, Godaigan, Narahandi, Majhidhara and Pharsaduda.

The Graingolas worked successfully and gained popularity within a few years. The need to organise more Graingola Co-operative Societies were keenly felt. On account of the success of Grama Panchayat Graingola Co-operative Societies in Bolangir district, organisation of Bolangir type Graingola Co-operative Societies at Panchayat level became the policy of the State Government. Accordingly Graingola buildings were constructed as far as possible at every Panchayat headquarters and initial paddy for working capital was supplied to the Graingola Co-operative Societies through the concerned Grama Panchayats. Organisation of such Grama Panchayat Graingola Societies received much emphasis from the year 1955-56.

The following is the number of Grama Panchayat Graingolas registered during the period from 1955-56 to 1961-62:

Year		Number of Graingola Co-operative Societies
1955-56	..	50
1956-57	..	30
1957-58	..	31
1958-59	..	20
1959-60	..	122
1960-61	..	136
1961-62	..	147

The membership, share capital, working capital, loans advanced, etc., increased from year to year as follows :

Particulars		1954-55	1955-56	1956-57	1957-58	1958-59	1959-60	1960-61	1961-62
Number of members	..	1,194	2,130	5,428	12,726	19,072	23,277	26,665	30,832
		Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
Paid-up Capital	..	11,376	19,239	71,935	84,440	1,15,207	1,93,000	3,13,000	3,77,000
Reserve Fund	..	.	.	.	.	..	32,000	28,000	1,25,000
Other Deposits	..	.	.	..	..	..	2,20,000	4,72,000	5,72,000
Borrowings	..	..	..	..	.		5,50,000	6,07.000	4.73,000
Working Capital	..	2,40,650	3,23,963	5.79,885	5,76,263	47,609	9,96,000	14,18,000	15,48,000
Loans advanced	..	37,762	13,278	2,85,629	3,54,357	4,67,922	4,84,000	7,06,000	6,67,000
Loans collected	..	..	..	..	..	..	2,98,000	6,00,000	5,57,000
Loans outstanding	..	..	..	..	..	..	6,96,000	10,17,000	10,19,000

While original Graingolas were intended only for meeting the credit needs of the members in kind, in the model bylaws of the Bolangir type Graingola Credit and Thrift Societies, there were provisions for both grain and cash loans. Hence, in the areas where there were Credit Societies already existing, the activities of those Graingolas were confined to grain loans only.

In a Grama Panchayat area where part of it was covered by Credit Societies and the whole of it by Graingola Co-operative Society, there was overlapping of the area of operations. While some people borrowed cash loans from the Credit Society and grain loans from the Graingola Co-operative Society, other people of the same village borrowed both grain and cash loans from the Graingola Co-operative Society. This was one of the obstacles for the healthy growth of both the Graingola and Credit Societies working with the same area of operation. This difficulty is being solved by amalgamating the Small-sized Agricultural Co-operative Societies with the Graingola Co-operative Societies.

There are various other types of Co-operative Societies, such as Marketing Co-operative Societies, Handloom Weavers' Co-operative Societies, Forest Marketing Co-operative Societies, Consumers' Co-operative Stores and Multipurpose Co-operative Societies, etc. There were as many as 394 Co-operative Societies in October 1962 with a membership of 68,159 and working capital of Rs. 40,32,741. The activities of Co-operative Societies are rapidly expanding in recent years The activities of a few important non-Agricultural Credit Societies are given below :

(i) Regional Marketing Co-operative Societies

On the recommendation of the Rural Credit Survey, Regional Marketing Societies on a planned basis with State participation have been taken up. Three such societies have been organised at Nowrangpur, Jeypore and Gunupur to each of which the State Government have subscribed a share capital at Rs. 25,000 and a subsidy for maintenance of staff for the first three years on a sliding scale.

Subsequently, Government have contributed share capital at Rs 20,000 each to the Nowrangpur and Jeypore Regional Marketing Co-operative Societies and Rs. 40,000 to the Gunupur Regional Marketing Society for installation of four rice-hullers.

The Regional Marketing Co-operative Societies are supplying chemical fertilisers to the Graingola Co-operative Societies in Block areas. They participated in the State Trading Scheme in the year 1958-59. They are also advancing loans on the security of paddy and other agricultural products to enable agriculturists to avail the best market-price. After completion of godowns and installation of rice-hullers, the marketing and processing will be easier.

(*vi*) **Consumers' Co-operative Stores**

The old Taluk Purchase and Sale Societies were functioning more or less as Consumers' Co-operative Stores. They served the people a lot during the control period in distributing the essential commodities, such as rice, sugar, kerosene and cloth, to members and non-members alike. In addition to the old Taluk Purchase and Sale Societies, Consumers' Co-operative Stores were organised in the industrial areas. They are : (1) Jeypore Sugar Company Staff Stores, Ltd., Rayagada, and (2) Machkund Co-operative Stores, Ltd., with facilities provided by the Sugar Company and Machkund Hydro-electric Project authorities.

(*vii*) **Students' Co-operative Stores**

Five Co-operative Stores were started for High School students at Jeypore, Nowrangpur, Rayagada, Gunupur and Kotpad. But the teachers who started the Societies were transferred and the Societies excepting those at Nowrangpur and Jeypore are on the verge of collapse.

(*viii*) **Gudari Hide and Bone Curing Co-operative Society**

The Orissa Khadi and Village Industries Board has sanctioned working capital loan of Rs. 15,400 and subsidy of Rs. 13,620 for starting a village tannery and bone digester unit.

(*ix*) **Co-operative Dairy Farm**

There is a Co-operative Dairy Farm at Rayagada started by the employees of the Jeypore Sugar Company, Ltd., on 7th July 1959. There are 74 members with a paid-up share capital of Rs. 16,000. The Society was able to supply milk worth Rs. 15,208 at Re. 0·37 per seer to its members and earned a net profit of Rs. 1,478 during the year 1958-59.

(*x*) **Marketing Co-operative Societies**

Kujendri Marketing Co-operative Society started in November 1949 had to close down for failure to realise advances made to members. A Co-operative Society started at Nowrangpur for procuring paddy also failed when food control was lifted.

(*xi*) **Employees' Co-operative Societies**

There are 5 Employees' Co-operative Societies functioning in the district, namely, (1) Koraput District Police Staff Co-operative Society, (2) Bidyadhar Co-operative Society, (3) Koraput District Police Servants' Co-operative Society, (4) Jeypore Union Board Sweepers' Co-operative Society, (5) Nowrangpur Block Staff Co-operative Society.

97. Banking

(*i*) Before 1950 financing of Co-operative Credit Societies was done by the Berhampur Central Co-operative Bank. The Nowrangpur Co-operative Central Bank, Ltd., started functioning in April 1950. Its area of operation is confined to Nowrangpur, Malkangiri and Koraput subdivisions. Rayagada and Gunupur subdivisions are still under

the Berhampur Co-operative Central Bank and the Societies of Rayagada and Gunupur subdivisions are financed by that Bank.

Intended mainly for providing agricultural credit for the rural areas the Nowrangpur Co-operative Central Bank had an humble origin. At the end of its first year of existence (on 30-6-1951) it had 38 individuals and 52 Societies as members with Rs. 16,805 as a paid-up share capital. By that time it had a total working capital of Rs. 77,765 only of which Rs. 47, 553 was borrowed capital. The Bank gradually expanded. On 30th June 1953, it had 41 individuals and 192 Societies as its members with Rs. 3,04,339 as paid-up share capital. It had by then swelled its total working capital to Rs. 12,00,002 of which Rs. 3,47,911 constituted its own capital. During 1957-58 it had a net profit of Rs. 2,407·56 P.

(*ii*) Two Co-operative Urban Banks have been organised at Jeypore and Rayagada The Urban Banks are providing agricultural as well as non-agricultural credit to the members of the urban areas. The Jeypore Co-operative Urban Bank has tapped local deposits and is carrying on business with its own funds and deposits without depending on the finance of the Central Co-operative Bank. It is also carrying on bill collection business. The Rayagada Co-operative Urban Bank though carrying on bill collection business, in a small-scale, has been unable to tap sufficient local deposits to carry on its business independently. It is mostly depending on Berhampur Co-operative Central Bank for its funds. The progress of the Co-operative Urban Banks for 5 years is furnished below :

Particulars	1954-55	1955-56	1956-57	1957-58	1958-59
Number of Co-operative Urban Banks.	2	2	2	2	2
Number of members	325	368	447	589	557
	Rs.	Rs	Rs.	Rs.	Rs.
Paid-up share capital	26,309	29,194	36,404	42,229	43,869
Reserve Fund	3,480	3,897	5,392	5,453	6,183
Other Funds	3,627	4,395	6,657	7,741	1,001
Deposits	23,981	35,388	83,232	44,541	20,399
Borrowings			21,000	21,482	19,760
Working Capital	1,57,399	72,874	1,52,685	1,18,456	91,192
Loans advanced	7,150	18,835	46,975	58,736	15,600
Loans outstanding	45,627	49,619	88,785	1,10,777	1,12,485
Overdue	40,444	43,992	38,068	49,541	66,849
Loss	..	..	..	..	..

(*iii*) **State Bank of India**

Koraput Branch of the State Bank of India was opened on 17th October 1958. The Jeypore Branch was opened the same year and a Branch at Rayagada was opened in 1959 There is a Pay Office of the State Bank of India at Gunupur.

98. Life Insurance

A Sub-Branch Office of the L. I. C. is functioning at Jeypore since July 1960 though it was formally opened in October the same year. 23 lakhs of rupees of life insurance was covered in the first six months. There is no other office of general, life, fire or marine insurance in the district.

99. Currency and coinage

People are getting gradually used to decimal coinage based on Paisa. Annas and pies are a matter of history.

(B) TRADE AND COMMERCE

100. Course of trade, imports and exports of the district

Trade relations of Koraput are mainly with the adjoining districts of Srikakulam and Visakhapatnam of Andhra Pradesh. Prior to the thirties the mode of transport was only by pack-animals and bullock-carts. They went by road to Parvatipuram in the north, to Salur in the centre and to Visakapatnam in the south. A very small part of the trade of the north went via Gunupur by rail. The only water-borne trade was and still is transport of the bamboo of Malkangiri by the Sileru and Saberi rivers to the Godavari river on to Rajahmundry. With introduction of motor trucks from 1930, transport was revolutionised and business developed. The opening of Railway link from Vizianagaram to Raipur also gave an impetus to trade. The railway carries much of the trade as the appended statements will show.

Apart from the eight stations on this railway, Gunupur is the ral-head on the Parlakimedi light railway for Gunupur subdivision and the surrounding area of Koraput district. Salt from Naupada and cement are imported at this station. The commodities which are chiefly exported are tamarind, grains and pulses, oil-seeds, *Mohua* flower and *Sabai* grass. Grains and pulses and oil-seeds are railed to Ramkrishnapore, Shalimar and other stations on the main line, *Mohua* flower to Berhampur, Cuttack and Parlakimedi in Orissa and *Sabai* grass to Kakinada Paper Mills in Andhra Pradesh. During summer tamarind is also exported in large quantities to stations in Andhra Pradesh.

The volume of goods traffic exported from Gunupur per day works out to 405 mds. with an earning of Rs. 246. About 210 mds. of goods of miscellaneous nature are also received per day at Gunupur and the earning derived on this score is about Rs. 120 per day.

The wholesalers of Rayagada subdivision directly deal with terminal markets due to the existence of easy and cheap railway transport facility. Oil-seeds like niger and mustard are exported to distant markets of Maharashtra, West Bengal, Andhra Pradesh and Madras States. The agricultural and allied products of Koraput and

Nowrangpur subdivisions find an outlet to Andhra Pradesh markets through large number of middlemen either for export to foreign countries or for local consumption.

Till the introduction of controls during the Second World War, the important markets were Salur and Vizianagaram for Koraput and Nowrangpur products, Parvatipuram for Narayanpatna products, Srikakulam and Vizianagaram for Gunupur products and Parvatipuram, Bobbili and Vizianagaram for Rayagada products. They flourished entirely on the products of Koraput district. But with the introduction of controls and restriction on the movements of foodgrains, oil-seeds and pulses during the Second World War, the trade relation with markets of Visakhapatnam district got a set-back and the local businessmen who hailed mostly from Andhra Pradesh availed the opportunity and began capturing the local trade. It may be mentioned that excepting the railway figures there are no recorded statistics regarding the volume of imports and exports relating to different markets of the district. Hence, on the basis of queries made by the field staff of the Marketing Department, the value of different commodities, such as cloth, yarn, salt, kerosene oil, cattle, edible oil, dals, dry fish, cocoanuts, tobacco, iron and steel implements, etc., imported annually is estimated at rupees one crore. Similarly, about 10.3 lakh mds. of agricultural products are estimated to be exported out of the district. These include foodgrains, pulses, oil-seeds and sugar valued at rupees 2 crores approximately. The major exportable commodities are shown below with their approximate quantities (in m unds) that are exported annually from the important markets of the districts:

Name of the commodity	Rayagada and Muniguda	Gunupur and Gudari	Umarkot	Nowrangpur	Borigumma	Jeypore and Koraput	Total
1	2	3	4	5	6	7	8
1. Paddy	20,000	100,000	200,000	200,000	100,000	100,000	540,000
2. Ragi	5,000	5,000	1,000	4,000	2,000	5,000	22,000
3. Jowar	15,000	15,000				2,000	32,000
4. Blackgram	5,000	8,000	2,000	4,000	1,500	5,000	20,500
5. Greengram	1,000	2,000		1,500	1,000	2,000	7,500
6. Redgram	2,000	5,000		2,300	1,000	3,000	13,300
7. Hillgram	10,000	25,000	1,000	2,000	2,000	5,000	45,000
8. Horsegram	10,000	10,000	2,000	1,200	1,300	5,000	29,500
9. Bengalgram		500	500	500	1,000	2,000	4,500
10. Kaling	20,000			2,000		12,000	34,000
11. Mustards	20,000	10,000	1,000	25,000	1,200	10,000	44,700
12. Gingelly	500	1,000				2,000	3,500
13. Castor	5,000	5,000				2,000	12,000
14. Niger	40,000		5,000	40,000	10,000	33,000	125,000
15. Turmeric	5,000	1,000		500			6,500
16. Sugar	90,000						90,000
Total	248,500	182,500	212,500	260,500	121,000	185,000	1,030,000

101. Trade centres

The important trade centres are Umarkot, Nowrangpur, Jeypore, Borigumma, Kotpad, Rayagada, Muniguda, Gunupur and Gudari. Besides these, there are numerous weekly markets throughout the district. The weekly market (locally called ' Shandi ') at Nowrangpur is one of the biggest in the whole of Orissa. About 10,000 people congregate in this market and it pays an annual income of Rs. 10,000 to the Notified Area Council of Nowrangpur.

102. Regulated markets

Regulated markets have been established at Nowrangpur and Gunupur.

There are five important wholesale markets in the district, namely, Nowrangpur, Kotpad, Jeypore, Rayagada and Gunupur.

(i) Nowrangpur

It is an important market and the commodities dealt in are food-grains, pulses, oil-seeds, *chuda*, salt, sugar, livestock, hides, skins, poultry, dry fish and gur. About 260,500 mds of these products are annually exported and the total turnover is about Rs. 60 lakhs including imports. Nowrangpur is a good paddy-producing area and about 200,000 mds. of paddy are being exported annually. It is an assembling market of considerable size and importance and agricultural products are assembled not only from this subdivision but also from bordering areas of Madhya Pradesh as well as from Kalahandi district. It imports huge quantities of consumer goods like salt, cloth and yarn, kerosene oil, etc. It also imports livestock from Andhra Pradesh and Kalahandi. Cross movement of cattle between this area, Kalahandi and Bastar in Madhya Pradesh is common. At least 20,000 hides and skins are assembled in this market from Nowrangpur subdivision and the bordering villages of Kalahandi. The market is also important for oil-seeds, such as niger and mustard, which are grown in large quantities in the area. There is also an oil mill at Nowrangpur which produces about 12,000 tins of oil annually.

(ii) Kotpad

Wheat, foodgrains, livestock, hides and skins and oil-seeds are the important commodities dealt in the market. The annual exports are to the tune of 121,000 mds. with an annual turn over of Rs. 1,50,000. It attracts products from Borigumma tahsil and the bordering areas of Madhya Pradesh. There are four rice mills and usually about 1 lakh mds. of paddy are exported from here. Out of this about 20, 000 mds. go to Bastar. About 10,000 mds. of niger are also annually exported from this market.

(iii) **Jeypore**

Jeypore being the main town of this district and well connected with roads since long, its position as a commercial centre is noteworthy. It is here that all the agricultural commodities and forest-produce, hides and skins of Nowrangpur subdivision are assembled for final dispersal to different markets. Almost all the consumer articles like salt, cloth and yarn, kerosene oil, etc., are imported here for internal distribution. The annual turnover is about one crore of rupees. Jeypore tahsil is also a producing area for paddy and niger with an exportable surplus of 1 lakh mds. of paddy and 30,000 mds of niger which passes through this market. About one lakh hides and skins are handled. However, industrial development is poor for want of railway transport. The businessmen of this place go round the neighbouring village Hats like Nowrangpur, Kotpad, Dumiripat, etc and assemble huge quantities of agricultural and other allied products

The minor forest-produce of Malkangiri is also assembled here.

(iv) **Rayagada**

The importance of Rayagada depends on its Sugar Factory and other industrial units like Ferro-manganese Plant and Manganese mines. It is a deficit area in the production of foodgrains but considerable quantities of oil-seeds like niger and mustard and pulses are annually handled. majority of the products is assembled from Kashipur area and from interior parts of Rayagada subdivision and Bissamcuttack tahsil. The major exportable commodities are niger, 4,000,000 mds. mustard, 20,000 mds. *Kating*, 200,000 mds hillgram, 10,000 mds. horsegram, tobacco about 6,000 mds and sugar about 90,000 mds. which are valued at Rs. 50 lakhs. The wholesalers in oil-seeds and pulses directly export the products to the important consuming markets of Maharashtra, West Bengal and Madras About 248,000 mds. are being exported annually.

(v) **Gunupur**

Next to Nowrangpur, Gunupur is an important wholesale market. It is repated for its extra superfine rice and redgram. Annually about 180,000 mds. of agricultural products, valued at bout 40 lakhs of rupees, are exported to different markets The export usually consists of about 100,000 mds. of paddy, 25,000 mds. of hillgram, 15,000 mds. of jowar, 10,000 mds. of horsegram and 10,000 mds. of mustard. Its trade relations are mainly with Srikakulam and Parvatipuram markets and the products assembled at Gunupur are exported by rail through Naupada to which Gunupur is connected by railway. Cattle, salt, oil, cloth and yarn, etc., are imported mainly from Srikakulam market.

103. Important retail marketing centres

Nowrangpur. Jeypore, Rayagada, Borigumma and Gunupur are the important retail marketing centres. Besides, Umarkot and Malkangiri are gradually developing into such centres.

104. Fairs, Melas and other rural marketing centres

A list of rural markets is given below. Melas and fairs have been dealt with in Chapter III. In this district Melas and fairs are not availed for the purpose of trade, except a few stalls for supplying the immediate needs of the people in the shape of drinks and sweets which are setup on those occasions.

There are a number of weekly markets called Hats in the district. These serve as rural marketing centres where the local population buy their weekly ration of common salt, oil and other commodities of consumption. These Hats sit between noon and sunset. The Umarkot Hat is the only bi-weekly market in the district. Hats, with the exception of a few which were maintained as fresh markets, were being leased to the highest bidder by the Revenue Department but their management has since been transferred to the respective Grama Panchayats. In the year 1959-60 the bid amount totalled Rs. 54,424. The following are the Hats of the district tabulated subdivisionwise :

1. Nowrangpur .. Dabugan, Umarkot, Bumini, Raighar, Hatbharand, Matigan, Mahara, Maidalpur, Papadahandi, Bhatigan, Bodoamboda, Kontagan, Boramam, Cheptamba, Kaliaguda, Ronaspur, Kotraguda, Rajoda, Kotpad, Boliya, Murthahandi, Raigada, Kerla, Dasntamapur, Prodhaniguda, Kundra, Ranpur, Badigodo, Hatkhudupi, Thorput, Ramagiri, Kalyagan, Umiri, Konga, Chikma. Rondapalli, Bhejahandi, Polkaput, Baligan, Boipariguda, Gorahandi, Publiguda.

2. Malkangiri .. Bhayguda, Mathili, Mundiguda, Khutinpalli, Kongrubeda, Damapada.

3. Koraput .. Kakkirigumma, Khaspavalasa, Churupalli, Dumuriput, Podagada, Mathalput, Jodiguda, Nandigan, Dasmantapur, Dumbaguda, Petta, Gunaipoda, Raddangi, Raisingi, Soguru, Wondraguda, Avarada, Chatna, Pukkili, Langiri, Rallogoda, Nandapur, Lavidi, Kumdili, Bodel, Patropondi, Kotkar.

4. Rayagada .. Majhiguda, Seshikhal, Anlabhatto, Kholapada (A few Hats are in Kashipur tahsil too).

5. Gunupur .. Chakkunda, Bamini, Jaltar, Hatminuguda, Ambadola, Dehikhal, Bhalari.

105. State trading, fair-price shops, etc.

The State Trading Scheme of foodgrains was introduced in this district on 1st January 1959 and closed on 31st December 1959. Compulsory procurement was not adopted Minimum price of food-grains was fixed and procurement was done through appointed purchasing agents. 1,953 tons of rice and 26,837 tons of paddy were procured. During the year 1958-59, the needs of consumers were served by Consumers' Co-operative Societies and also by twelve fair-price shops. The State Trading Corporation has not taken up any work in this district

106. Consumers' Association and Labour Organisation and organs for dissemination of trade news

There is a Merchants' Association at Rayagada There are two Labour Organisations one at Rayagada and the other at Machkund. The only Consumers' Organisation is through the Consumers' Co-operative Stores The Inspectors of Weights and Measures stationed at Jeypore, Gunupur, Nowrangpur, Umarkot, Malkangiri, Rayagada and Munigada collect information regarding prices of agricultural and allied commodities every week and submit their reports to the Joint Director of Marketing, Orissa, for compilation and publication of a weeky bulletin of prices in different markets of the State. From Jeypore daily prices of rice and ragi are reported telegraphically to Regional Marketing Officer, Cuttack, for broadcasting from the All-India Radio, Cuttack

The Inspectors also prepare monthly reviews of market conditions of their respective areas and submit to Joint Director of Marketing, Orissa, for compilation and publication of monthly review for the whole State. At the headquarters of such Inspectors, market-rate boards are used for record of daily prices of agricultural and allied commodities for information of the public. The Inspectors also give wide publicity to such prices to producers and consumers during their tours especially when they visit the weekly markets under their jurisdiction. A beginning has been made to publish the weekly prevailing prices in local news-papers.

107. Weights and measures, old units and adoption of all-India standard

Transactions in villages usually take place either in units of the commodity or in volume measures. Things are rarely sold by weight. The Indian standard seer (80 tolas) was in use in towns. It is being replaced by the Metric Weight Kilogram (86 tolas). While motor spirit is sold in litres, for most other articles local volume measures are

in use. It varies for different commodities and from place to place. However, the *adda* (64 tolas of fine rice) is commonly accepted. The following are the units of measurements :

4 addas = 1 mano

20 manos = 1 putty

30 putties = 1 grace or gadisa

½ adda = 1 boda

½ boda = 1 sola

½ sola = 1 adha

½ adha = 1 pa

Adda = 57 tolas (In Rayagada)

Adda = 80 tolas (Near Nowrangpur)

In Umarkot, Nowrangpur, Borigumma and Jeypore a small earthen-pot to hold 2 to 3 tolas of rice is the smallest unit of volume measure.

Linear measure is the English mile which is being replaced by Metric Kilometre. The *coss* (2 miles) is in use for long distances. Shorter distances are measured by cubit and half of it is *chakhand*. Area is expressed in terms of production of paddy. Land which will produce one *putty* of paddy is one *putty* in area. This being inexact, the English acre is adopted when exact area is required.

APPENDIX

(1) Statement showing Imports by Railway

Name of importing Stations	Commodities	Stations from which imported	Total quantities imported in maunds			
			1955-56	1956-57	1957-58	1958-59
Ambadola ..	Jaggery .. Sugar .. Groundnut oil Kerosene oil Salt ..	Donkinivalasa, Pendurti. Rayagada Vizianagaram, Donkinivalasa, Bobbili. Rayagada Naupada Jn.	27,794	..	21,603	14,632
Donkallu ..	..	..	616	..	..	..
Muniguda ..	Salt .. Kerosene oil Groundnut oil Dry fish . Turmeric ..	Naupada Jn. Vizianagaram Vizianagaram, Bobbili. Parvatipur Rayagada	14,788	..	27,020	17,753
Bissamcuttack	Jaggery .. Dry fish .. Salt .. Groundnut oil	Donkinivalasa Parvatipur Naupada Jn Rayagada, Parvatipur, Donkinivalasa	14,074	..	12,204	3,804
Theruvali .	P. R. . Gunnies ..	Bobbili Vizianagaram, Raipur Jn.	118	..	1,666	976
Singpur Road	..	..	248	370	179	162
Rayagada ..	Cement . Kerosene oil . Petrol .. Machinery .. Groundnut oil C. P. Goods.. Salt ..	K. Siding Budge Budge Visakhapatnam Shalimar, Madras, Wadi Bandar. (Bombay). Vizianagaram, Donkinivalasa. Tuni Naupada Jn.	270,864	852,402	469,497	497,302
Jemadipeta ..	Salt ..	Naupada Jn.	..	..	11,001	5,772

(2) Statement showing Exports by Railway

Name of exporting Stations	Commodities	Stations to which exported	Total quantities exported in maunds			
			1955-56	1956-57	1957-58	1958-59
Ambadola..	Grains ..	Parvatipur, Bobbili.	188,638	..	237,354	245,683
	Manganese-ore.	Vizianagaram, Madras.				
	Pulses ..	Coimbatore H. T.				
	Beedi leaves	Wadi Bandar (Bombay).				
	Firewood ..	Visakhapatnam				
	Timber ..	Parvatipur, Visakhapatnam.				
	Dry leaves..	Parvatipur				
Doikallu ..	Hides ..	Vizianagaram, Shalimar, Wadi Bandar(Bombay).	954	..	1,994	3,617
	Oil-seeds ..	Parvatipur, Puliyur, Puduppalaiyam, Rayagada.				
	Dry leaves..	Puliyur				
Muniguda..	Grains ..	Waltair	65,070	..	139,109	42,058
	Pulses ..	Shalimar				
	Timber ..	Vizianagaram, Visakhapatnam.				
	Oil-seeds ..	Nagpur, Shalimar.				
	Turmeric ..	Waltair, Puduppalaiyam, Bilaspur.				
	Manganese-ore.	Visakhapatnam				

Name of exporting Stations	Commodities	Stations to which exported	Total quantities exported in maunds			
			1955-56	1956-57	1957-58	1958-59
Bissam-Cuttack	Grains ..	Vizianagaram, Visakhapatnam.	9,404	..	12,766	18,760
	Pulses ..	Waltair				
	Fruits .	Nagpur, Raipur				
	Beedi leaves	Cochin H. T.				
	Oil-seeds	..				
	Tobacco .	Bhatpara, Naupada Road.				
	Hides	Vizianagaram, Komakhan.				
Theruvali	Tobacco	Bhatpara, Naupada Road.	4,034	.	7,464	4,974
	Beedi leaves	Cochin H T.				
	Grains	Vizianagaram, Puduppalaiyam.				
	Pulses ..	Waltair				
	Tamarind	Vizianagaram. Visakhapatnam.				
Singpur Road	Tobacco	Bhatpara	3,674	4,246	5,813	7,769
	Beedi leaves	Tenali, Madras				
	Grains .	Visakhapatna				
	Pulses ..	Waltair				
	Hill-brooms	Wadi Banda (Bombay).				
Rayagada .	Sugar ..	Titlagarh, Kesinga, Kantabanji.	469,116	389,732	573,619	641,820
	Tobacco ..	C. P. Stations				
	Beedi leaves	Tenali, Cochin H.T.				
	Tamarind ..	Vizianagaram, Visakhapatnam, Rajahmundry.				
	Oil-seeds .	Vizianagaram, Waltair.				
	Manganese-ore.	Visakhapatnam				
Jemadipeta	Tamarind ..	Waltair	43,548	..	38,550	54,731
	Sabai grass					
	Myrobalans	Visakhapatnam				
	Tamarind seeds.	Shalimar				

CHAPTER VII

COMMUNICATION

108. Old-time trade routes and highways and modes of conveyance

Most part of the Jeypore country, as the Koraput district was termed by the early Europeans when it formed a part of the Vizagapatam Agency, was for several centuries isolated from the plains due to non-existence of communications. Outsiders never penetrated into it on account of its steep hills and malaria-infested jungles. All the roads in existence at present have been constructed after 1863 A. D. when Madras Government first took over the direct administration of the Jeypore estate which forms the present district. Roads as is understood at present were non-existent. In 1863 only the plains portions of the district adjoining the Parlakimedi tahsil were accessible. But the nature of the route connecting those portions by that time is not known. There was a road from Jeypore to Bhadrachalam on the Godavari but it was very difficult to cross it as there were many Ghats and rivulets and it passed entirely through jungles. Several routes also appear to have been in existence through the Jeypore country to Nagpur. There was a route connecting Jeypore with Parvatipur which passed through the villages Alamanda, Narayanpatna, Bandhugan, Lakshmipur and Mahadeiput. An old trade route between the eastern coast and Chhatisgarh passed through Kashipur. Brinjaries and other traders used to frequent this route with caravan of pack-bullocks.

In olden days carts were in use in the country below the Ghats. But for want of proper roads they were unable to cross the Ghats. It was only by about 1874 that carts could with difficulty cross the Ghats for the first time on the newly laid road on the Ghats from Salur to Pottangi and on the Ghats between Koraput and Borigumma. Prior to that merchandise was being carried by caravans of pack-bullocks. For carriage of smaller loads "Khavadis" (baskets slung on either end of a bamboo piece carried across the human shoulder—*Bhara*) were used and are still popular throughout the district.

The first road to be constructed by the British is the present Jeypore-Anantagiri road. Regarding its construction we quote below from R. C. S. Bell's Koraput District Gazetteer, which may be of some interest.

> "For some years after Government officers first entered Jeypore the annual grant for construction of roads was only Rs. 13,000 of which Rs. 10,000 was for jungle clearing along the rough tracts which traversed the country, the old rule being that fifty yards (the supposed effective range of an arrow) should be cleared each side of a road. Efforts were at first concentrated on building a road

direct from Jeypore, which was then the administrative centre of the Agency, to Vizagapatam by the shortest route, viz., Padwa and Anantagiri. Work was begun on the Ghat section below Anantagiri by the old Sibbandi force, and improved by the company of sappers then stationed at Jeypore, who also constructed part of the track down the Petta Ghat which had been marked out by Major Shaw-Stewart, R. E. In February 1863, the mortality and sickness among the sappers was so heavy that the Government recalled them. Lieutenant Smith, the first Assistant Agent at Jeypore, nevertheless continued the work and made the 56 miles from Jeypore into an excellent bullock track. The Ghat section up to Anantagiri was not, however, made practicable for traffic, and from 1866 all funds were devoted to developing the alternative track, viz., Pottangi and Salur, and the Anantagiri Ghat was abandoned for many years.

The idea of completing it was revived in 1885 by Mr. H. G. Turner, the then Agent, and after an expenditure of Rs. 67,000 he made the Ghat to Anantagiri passable for carts, but the Government declined to sanction the Rs. 87,000 that were required for the completion of Mr. Turner's project, averring that it led only 'to a bare and sparsely populated plateau and will apparently be of little use except as a second alternative to the Salur-Pottangi road to Jeypore'. Nothing more was done to develop this route until the years after the war of 1914—1918 when the two Ghats were considerably improved."

Although road building work began with the construction of Jeypore-Anantagiri road it was soon felt that a road to Jeypore via Salur would be more useful for traffic. In 1866 work on the present Salur-Jeypore road was first started by the then Assistant Agent at Jeypore, Lieutenant Smith, when the section running across the plateau was laid. In 1868 it was decided that the main route to Jeypore must follow this course. After several attempts for finding a suitable course on the two Ghats at each end of the road, the existing route was finally fixed upon. At the Pottangi end first a road was laid by improving on a bullock-track between Sunki and Pachipenta and in 1878 H. G. Turner, the then Special Assistant Agent at Koraput, constructed the Ghat, which still bears his name, connecting Pottangi with Tadivalasa in the plains. Sometime afterwards this road was greatly improved. This road has an advantage over the road by way of Sunki, the descent of about 3,000 ft. being accomplished in eight miles instead of twenty. But it has long since been abandoned. This route is now favoured by pack-bullock caravans because the facilities of pasture and water on it are much better than on the regular road. At the Jeypore end the portion now called Ranigedda Ghat was laid by Lieutenant Smith by cutting the Ghat between Koraput and Borigumma. It was only by 1874 that carts from Salur could cross

the Ghat (with difficulty) and reach Jeypore for the first time. In the year following, under the direction of Mr. Nordaman of the P. W. D., construction work of the present Pottangi-Ghat road, which crosses the old Pachipenta route at several places, was begun. The construction work faced great difficulties, the upper staff were constantly down with malaria and labour was scarce and shy. In 1880 Colonel Sankey, the then Chief Engineer, visited the Ghat for inspection and the work gained momentum. Still it was only in 1883 that a carriage could be driven to Sunki. Excepting the Sunki bridge which was constructed much later, the work was finished by 1889. Soon the traffic which swarmed up and down this road was beyond expectations. Carts in search of grain from coastal region reached as far inland as Kotpad. The 22 miles from Itikavalasa to the end of the Ghat had cost Rs. 21,000 a mile. In 1887 H. D. Taylor, who was then in charge of the Jeypore estate,took in hand the construction work of the Ghat between Koraput and Jeypore . The then Maharaja of Jeypore contributed the expenses in honour of Queen Victoria's Jubilee and it was at first christened as Jubilee Ghat. This road was finally metalled in 1892. The Pottangi-Koraput section, except for the iron girder bridge across the Korandi river, was completed by the P. W. D. in 1895 at a cost of Rs. 3,00,000.

The road construction work was intensified after the First World War. By 1940, the total length of the principal roads of the district under the P. W. D. was 617 miles of which 372 miles were metalled. Because of the Second World War the progress of road construction was considerably checked but soon after Independence and especially during the First and Second Five-year Plan periods it gained momentum.

One of the principal defects in the system of communication of this district is its want of lateral communication. As the district remained administered from Vizagapatam, since British occupation for over three quarters of a century and because of the fact that commercially it is attached to the coastal plains all the roads initially built run down the Ghats towards the coast. Need for building roads laterally was probably not felt till 1921 when the district and other Agency tracts of Vizagapatam and Ganjam were administratively united under one Commissioner. Vizagapatam Agency was then felt to be an administrative necessity. But the unified system of administration continued for too short a period for any progress to be made in this direction. With the creation in 1936 of Orissa Province and the constitution of Koraput as a separate district the want of lateral communication was more intensely felt. The shortest route to Rayagada, the headquarters of a subdivision, from Koraput was by Itikavalasa-Jeypore road to Salur, from Salur to Parvatipuram via Bobbili and then to Rayagada, a most round about way covering more than 54 miles of Andhra Pradesh. Similarly, the only convenient route from Rayagada to Gunupur involved passing through Parvatipuram and

travelling about forty miles in Srikakulam district of Andhra Pradesh. The first of these difficulties was removed in 1940 by construction of a direct road from Lakshmipur to Kumbhikota. This lateral link of Koraput with Rayagada follows for the first 37 miles, the previously existing road to Lakshmipur and then to Kumbhikota on the new construction cut across sixteen miles of wild country. From Kumbhikota there was already in existence a rough road leading to Rayagada but a good deal of expenditure has been incurred on improving this section. By this road Koraput is only 68 miles from Rayagada, 46 miles shorter than on the other route. The second of the difficulties is being removed by connecting Ramanaguda on Gunupur-Bissamcuttack road with Komatlapeta via Kailasakota Work on the 14 miles from Komatlapeta to Kailasakota has completed and construction of culverts and the Ghat road is in progress. The construction is with a view to link Komatlapeta with Mohana in Ganjam district via Ramanaguda and Depiguda which will connect Ganjam district headquarters with Koraput district headquarters within the State. The estimate for this work is Rs. 12,00,000. Another notable work in construction of communication with the rest of the State was the laying of the Muniguda-Baliguda-G. Udayagiri-Kalinga road.

The P W D. maintains National Highways, State Highways and Major District Roads of which a major portion is metalled and black-topped. This Department has since transferred charge of Kotta-Malkangiri-Motu road of 112 miles and 68 miles of Jeypore-Madhya Pradesh road from Papadahandi to Kundai to Dandakaranya Development Authority and at present (1965) maintains 98 miles of National Highways which is fully black-topped, 243 miles of State Highways (151 miles black-topped, 75 miles metalled and unmetalled 17 miles), 229 miles of Major District Roads (68 miles black-topped, 137 miles metalled and unmetalled 24 miles) and 644 miles of Other District Roads (all unmetalled). Brief particulars of the roads are detailed below:

109. National Highways and other roads

(i) National Highway No. 43—Salur-Jeypore Road and Jeypore-Madhya Pradesh border Road

This road is a part of the National Highway No. 43. The total length of the road within the district is about 98 miles. From Salur the road leads almost to west till it reaches Itikavalasa, 5½ miles from Salur. Just after Itikavalasa it takes uphill zigzag course across the Eastern Ghats rising steeply for the first four miles from 600 ft. above sea-level to about 2,000 ft. above sea-level. It then crosses the Andhra-Orissa boundary, about 5 miles from Itikavalasa. Thenceforward for the next five miles the road winds on the slope of mountain ranges but takes more or less a level course, till it reaches Sunki. From Sunki it rises again, with intervening level stretches, and reaches a height of 3,500 ft. above

sea-level near the 19th milestone from Itikavalasa. From there it descends to a 3,000-ft. plateau in about 3 miles reaching Pottangi. The road crosses the plateau, passing through Semiliguda (near the 36th milestone) and Koraput (near the 51st milestone). From Semiliguda a branch road meets the Jeypore-Anantagiri road at Handipur and from Koraput two other roads lead to Borigumma and Rayagada (via Lakshmipur) respectively. At the 58th milestone the road begins descending the steep Ghat and loses about 1,000 ft. of its height in 3 miles journey. Jeypore, which is on 2,000-ft. plateau, is only 2 miles from the foot of this Ghat.

From Jeypore going north it leads to Borigumma (14 miles from Jeypore). A road from Koraput and another from Umarkot meet this road at this point. From Borigumma it proceeds towards west and reaches Orissa border near Dhanpunji village, via Kotpad (31 miles from Jeypore). The distance between Itikavalasa and Jeypore is about 63 miles and that between Jeypore and Jagadalpur 54 miles.

The road as it lies within the State of Orissa is maintained by the P. W. D. Recently the Ghat road from Orissa border up to Pottangi has been widened, curves and bends eased and narrow culverts and catch-water drains widened. The whole length of the road in the district has been metalled and black-topped. A good many number of rough-stone dry culverts have been replaced by pucca reinforced concrete culverts up to full formation width of the road. This is an all-weather route and is the principal road of the district. It has always carried a phenomenal amount of traffic. On Fridays and Sundays the traffic is especially heavy on account of the very large weekly market at Dummuriput (near the 43rd milestone) on Saturdays. But everyday sees numerous trains of carts and lorries passing on their way to Jeypore, Nowrangpur, Kotpad and Jagadalpur to fetch paddy, rice, oil-seeds and timbers, for the merchants of Salur and Vizianagaram. Since the abolition of toll in 1931, the cart traffic has increased appreciably and at the same time year by year motor lorries are entering the field in increasing number. These heavy vehicles lumber along the road hour after hour day and night. The maintenance of this road is an expensive affair.

As the trade of the district is largely in the hands of merchants at Salur and Vizianagaram the road is of a much commercial importance. The weekly markets at Kundai, Dummuriput, Umuri and Kotpad are served by this road. Buses carrying passengers from Vizianagaram ply on this road.

(*ii*) State Highway No. 2—Borigumma-Papadahandi-Maidalpur Road

This is a part of State Highway No. 2. Its total length is about 38 miles of which about 22 miles are tarred and the rest metalled. This is an all-weather road.

From Borigumma it goes to Papadahandi taking almost a northern direction via Nowrangpur, the subdivisional headquarters (27 miles from Jeypore). At Papadahandi a branch road leads to Umarkot taking a north-western course Taking an eastern bend at Papadahandi the road goes to Kalahandi district down the Ampani Ghat via Maidalpur.

Weekly markets at Laliguda, Nowrangpur, Papadahandi and Maidalpur are served by this route.

(iii) State Highway No. 4—Koraput-Lakshmipur-Rayagada Road

This road connects the district headquarters (Koraput) with the sub-divisional headquarters, Rayagada, which is situated on the Vizianagaram-Raipur Railway. It is a State Highway having a total length of 68 miles of which 25 miles are tarred and the rest metalled and motorable throughout the year As one of the few lateral roads of the district this road is of much administrative importance. From Lakshmipur (37 miles from Koraput) on this road a branch road leads to Parvatipuram via Narayanpatna.

(iv) State Highway No. 5—Muniguda-Baliguda Road

This State Highway meets S. H. No. 6 at Muniguda and connects Baliguda in Baudh-Khondmals district. Length of this road from Muniguda to the district border is about 11 miles of which 7 miles are metalled and the rest being metalled. The work of improvement of this road was completed in 1959 at an estimated cost of Rs. 1,72,600.

(v) Major District Road No. 48 'B', State Highway No. 4, State Highway No. 5 and State Highway No. 6—Parvatipuram-Madhya Pradesh Road

This road runs parallel to the Vizianagaram-Raipur Railway line. Starting from Parvatipuram in Andhra Pradesh it goes almost north and enters Orissa State between the 15th and the 16th milestones. Then onward it traverses on Koraput district till it reaches Kalahandi district border. Total length of this road within the district is 72 miles, metalled throughout. It passes through Jemidipeta (21 miles from Parvatipuram), Rayagada (31 miles), Balaga (49 miles), Bissamcuttack (60 miles), Muniguda (70 miles) and Ambadola (84 miles). At Rayagada a road from Koraput via Lakshmipur meets this road and from Komatlapeta, a branch road leads to Kalyansingpur. The Gunupur-Bissamcuttack road meets this road, and goes almost due east towards Baliguda. The portion of this Parvatipuram-Madhya Pradesh road up to Muniguda, 54 miles from Orissa-Andhra Pradesh border, is all-weather but an unbridged hill-stream at Kiveda on Andhra Pradesh-Orissa border obstructs traffic only for a few hours during heavy rains. The road from Andhra Pradesh border to Rayagada (15 miles) has been categorised as M. D. R. No. 48 'B', from Rayagada to Komatlapeta (about 6 miles) S. H. No. 4, from Komatlapeta to Muniguda (33 miles) S.H. No. 5, and from Muniguda to Ambadola (18 miles) S. H. No. 6. Many bridges have been

constructed recently and the work of improvement of this road (black-topping) is in progress. There is a curved railway overbridge on the road near the 25th milestone.

(vi) Major District Road No. 50—Papadahandi to Orissa border

The total length of this road is about 68 miles of which 37 miles are metalled and the rest lower type (motorable). This is a Major District Road. From Papadahandi it goes to Umarkot (66 miles from Jeypore) and beyond. It lacks in one bridge at Dabugan (45 miles from Jeypore). A causeway constructed a few years ago was partly washed away by the floods of 1956. A wooden bridge for the washed away portion has since been constructed. There is proposal to span it permanently. Buses ply up to Umarkot throughout the year. This road is under Dandakaranya Development Authority for a length of 32 miles from Papadahandi to Umarkot. The rest 36 miles from Umarkot to Kundai have been recently taken over by P. W. D. from the D. D. A.

It serves weekly markets at Dabugan and Umarkot.

(vii) Major District Road No. 52—Visakhapatnam-Jeypore Road

This road links Jeypore with Visakhapatnam. Kotta, Lamptaput, Handiput, Padwa and Anantagiri. At Kotta a road from Malkangiri meets this road. From Lamptaput, a branch road leads to Machkund and at Handiput meets the road from Semiliguda on Salur-Jeypore road. The total length of this road is 132 miles of which 53 miles lie in Koraput district (out of this some portions including the Ghats are tarred and the rest metalled). This is a Major District Road motorable throughout the year.

Whether from Koraput or Jeypore this is a very convenient alternative route to Visakhapatnam. But as the trade of this district is largely in the hands of merchants at Salur and Vizianagaram the road had not been of much commercial consequences and after the transfer of Koraput district to Orissa (1936) it lost its administrative importance. But it assumed importance after the starting of the Machkund Hydro-electric Project. It serves the weekly markets at Peta and Soguru.

(viii) Major District Road No. 53—Kotta-Motu Road

This is a Major District Road motorable throughout the year. The total length is 104 miles of which 71 miles are lower type (motorable) and the rest metalled. A submersible bridge at river Pangam between the 33rd and 34th milestones has been recently constructed at an estimated cost of Rs. 2,14,000.

From Kotta (8 miles from Jeypore) it goes to Boipariguda where a short-cut road from Jeypore meets. On Boipariguda-Malkangiri section lie Govindapalli and Mathili (weekly market). From Malkangiri this road further proceeds to Motu via Kalimela. This road serves

the whole of the south-western area of the district. This road has been handed over to Dandakaranya Development Authority for its improvement and maintenance.

(*ix*) **Major District Road No. 50 'A'—Koraput-Borigumma Road**

This Major District Road having a length of 22 miles is metalled all throughout. It descends the Ghat to Ranigedda and meets the Jeypore-Madhya Pradesh road at Borigumma. This serves in the dry season as a loop to remove congestion on the route via Jeypore. It is intervened by two perennial streams which obstruct traffic in the rainy season.

(*x*) **Major District Road No. 55 - Semiliguda-Handiput Road**

This road connects Jeypore-Salur road with the Jeypore-Vizagapatam road. Nandapur, the old capital of Jeypore kingdom, where a weekly market is held, lies on it. This is an all-weather road having a total length of about 23 miles metalled all throughout. A wooden bridge across the Kolab near Pittaguda has been recently replaced by a submersible reinforced concrete bridge at an estimated cost of Rs. 5,00,000.

(*xi*) **Major District Road No. 56—Parvatipuram-Lakshmipur Road**

This road from Parvatipuram in Andhra Pradesh enters Koraput district near Alamanda after 8 miles of its course. Then it proceeds in a zigzag manner to Lakshmipur (on Koraput-Rayagada Road) via Narayanpatna. The total length of this Major District Road is 43 miles of which the Narayanpatna-Parvatipuram section (29 miles) is motorable in fair weather only. Of the 35 miles lying within Koraput district the whole portion is metalled.

(*xii*) **Major District Road No 58—Gunupur-Gudari Road**

This is a Major District Road and its total length is 21 miles which has been already metalled. It serves the weekly market at Bamini.

(*xiii*) **Major District Road No. 61—Parvatipuram-Gunupur Road**

Length of this road from Andhra Pradesh border to Gunupur is 11 miles metalled throughout. The section between Jagannathpur and Gunupur (6 miles) is motorable in fair weather only because of two unbridged streams on the way at Jagannathpur and Sirjoli. This is a part of M. D. R. No. 61

(*xiv*) **Major District Road No. 48 'A'—Komatlapeta-Kalyansingpur Road**

The length of the road is 24 miles. Except two furlongs of lower type (motorable) road it is metalled throughout. This is an all-weather road. There are two unbridged streams on the way which hold up traffic for a few hours when it rains heavily.

(*xv*) **Major District Road No. 57 - Gunupur-Bissamcuttack Road**

The section between Gunupur and Ramanaguda (14 miles) is classified as a State Highway and the rest as a Major District Road (25 miles). A branch road from Ramanaguda leads to Komatlapeta via Kailasakota. Only about a half of the whole length is metalled and the rest lower type (motorable).

(xvi) Jagannathpur-Bathili Road

Length 2 miles (metalled). This road connects Bathili with Jagannathpur on Parvatipuram-Gunupur road. This is an Other District Road.

(xvii) Elevenpeta-Ramanaguda Road

This road connects Elevenpeta in Andhra Pradesh on Parvatipuram-Gunupur road with Ramanaguda in Koraput on Gunupur-Bissamcuttack road. The total length of this road is about 19 miles out of which 6 miles lie within Orissa.

(xviii) Lamptaput-Ankadelli Road

The total length is 19 miles motorable throughout the year. At the 12th mile from Lamptaput is Machkund Hydro-electric Project which maintains the road.

(xix) Saguru-Jalaput Road

Total length 11 miles. This is an all-weather road joining Jalaput where there is a reservoir for Machkund Hydro-electric Project, with Saguru on Jeypore-Visakhapatnam road. This is maintained by the Project.

A list of roads, maintained by P. W. D. with their mileage, is furnished in Appendix A of the Chapter.

(xx) Revenue Roads

There is also a network of roads maintained by the Revenue Department throughout the district. Total length of Revenue roads within the district is about 800 miles. Most of the roads are fair-weather in nature.

The following important Revenue roads are now transferred to Public Works Department for improvement and maintenance. These are brought under the category of the Other District Roads :

Sl. No.	Name of the Road	Mileage
1.	Rupkona-Kashipur .	24 miles(4 miles metalled and rest soling).
2.	Herdaput-Konga-Kusumi-Kotpad .	23 miles
3.	Ambadola-Dhaminimaska (Belgarh road)	8 miles
4.	Nowrangpur-Tentulikhunti ..	14 miles
5.	Boipariguda-Ramagiri-Gupteswar ..	24 miles (earthen)

Sl. No.	Name of the Road	Mileage
6.	Boipariguda-Kundra ..	22 miles
7.	Papadahandi-Kodinga-Kosangumunda ..	19 miles
8.	Borigumma-Bhairabasingpur-Kumili-Komta	28 miles
9.	Semiliguda-Mathalpur-Kakkirigumma ..	25 miles (10' wide, 10 miles metalled and the rest earthen).
10.	Ponchda-Dasmantapur-Girligumma ..	27 miles
11.	Nowrangpur-Agnipur-Rajoda ..	22 miles
12.	Nuagan-Kusumi ..	6 miles
13.	Kalimela-Venkatapalam ..	4 miles
14.	Kalimela-Bojajiveda ..	12 miles
15.	Govindapalli-Salima-Mohupadar ..	20 miles
16	Umarkot-Jharigan-Chandandi-Malgan ..	49 miles (under D.D.A. to be taken over by P. W. D.)
17.	Umarkot-Kundai ..	36 miles
18.	Balda-Raisingi-Pukkali-Ratlanguda ..	28 miles (earthen)
19	Gunupur-Padmapur	16 miles
20.	Kutraguda-Jagadalpur-Ambadola	30 miles
21.	Gudari-Raibiji	19½ miles
22.	Kashipur-Mandibisi-Sikarpai	26 miles
23.	Maidalpur-Dabugan-Jharigan ..	30 miles
24.	Bissamcuttack-Dukum	14 miles
25.	Kundili-Ranga .	9 miles
26.	Bhairabguda-Suvai .	8 miles
27	Sunki-Ampavalli ..	15 miles (earthen)
28.	Bhairabasingpur-Ramgedda	19 miles
29	Ramanaguda-Katiki ..	12 miles
30.	Kotpad-Girla	11 miles
31.	Doikallu-Jagadalpur .	7 miles
32.	Muniguda-Bhairuda-Kumundaballi ..	6 miles
33	L. J.-Bagara Waterfall .	4 miles (metalled 2 miles).
34.	Kashipur-Thuamul-Rampur (portion in Koraput district).	10 miles (earthen).
35.	Kashipur-Gunupur (portion in Koraput district).	10 miles (earthen)

110. Vehicles and conveyances—Beasts of burden, bullock and horse-drawn carts, cycles, automobiles, etc.

As has been narrated before, till 1863 merchandise used to be carried by caravans of pack-bullocks in the hill country above the Ghats. Carts were then unknown in that region. As roads opened on the Ghats, carts began to pour in from the plains and at present bullock-drawn carts are seen throughout the district. These are owned and driven mostly by people from the low country but the inhabitants of this district are now making and using them in increasing number. In the greater part of the district carts are made after the pattern prevailing in Visakhapatnam, with large wheels of about five feet in diameter. Formerly in Nowrangpur region there were carts with smaller wains after the Bastar fashion, having little wheels two or three feet in diameter and with broad fellies. But these have now gone out of use. Carts intended for carrying grains have a kind of huge sarcophagus, three feet high and seven long, capable of holding a third of a 'garce' and made of bamboo wattle smeared inside with clay. into which grain is poured loose. The carts usually have only wooden axles. The oxen never have nose-strings or even ropes to their horns, and if they bolt, the driver is powerless. The palanquin is rarely seen as a means of conveyance but is still used in taking the bride to her father-in-law's house by the higher castes. The carriers are generally Gadabas. Kavadis (baskets slung on either end of a bamboo carried across the shoulder) are much used for carrying loads and are so popular that a man uses them for the lightest loads, even taking out his dinner to the fields. Horse-drawn vehicles were used by the Maharaja as a dignified mode of conveyance but were never popular. Since the beginning of the 20th century bicycles gained popularity and at present this mode of conveyance is seen even in the interiors. Rickshaws are plied only in the urban areas of Jeypore, Rayagada and Nowrangpur.

By 1936 there were only 120 motor vehicles of all kinds registered in the district. These included 55 lorries and 16 buses. Since then the number of automobiles has increased rapidly.

During 1963-64, forty-three motor-cycles, three hundred and ninety-two motor-cars and jeeps, seventy-nine public service vehicles, six hundred and ten goods vehicles and one hundred and forty-one motor vehicles of other description were plying in the district.

The Superintendent of Police was in charge of registration and taxation of all categories of motor vehicles. But from 1st August 1965 this charge has been entrusted to a full-time Regional Transport Officer.

111. Road Transport

(*i*) The District Regional Transport Authority controls matters relating to registration and issue of permits for motor vehicles. The Authority is constituted with five members, the District Magistrate

being the Chairman. Other four members are the Superintendent of Police, Executive Engineer (P. W. D.), the Chairman, Zilla Parishad and one M. L. A. The Regional Transport Officer acts as the Secretary although he is not treated as the member of the Authority.

(ii) The following routes have been allowed by R. T. A. to be operated by private-owned buses:

Name of the route	Approximate Kms.	Condition	Number of buses plying
1. Bathili to Gudari via Gunupur	47	Fair-weather	Two
2. Muniguda to Gudari via Bissamcuttack and Gunupur.	111	Ditto	Two
3. Tentulikhunti to Kosagumuda	41	Ditto	One
4. Gunupur to Rayagada via Bissamcuttack.	112	Ditto	Two
5. Kosagumuda to Tentulikhunti via Kodinga, Nowrangpur	128	Ditto	One
6. Chatikana to Gotlapodar via Bissamcuttack, Durgi, Gunupur, Jagannathpur	88	Ditto	One
7. Jeypore to Chandili via Borigumma, Kotpad	64	All-weather	One
8. Rayagada to Gunupur via Ramanaguda, Kenduguda, Banmi	72	Fair-weather	One

(iii) The State Transport Service is operating in the district from 1st March 1956. It takes about 4½ to 5 hours to reach Koraput from Vizianagaram by the State Transport Bus Service which connects every train.

A list of the transport routes operated by the State Transport Service in the district is given below :

Sl. No.	Name of the route	Distance in Kms.	Number of buses plying	Number of Trips
1	2	3	4	5
1.	Jeypore-Rayagada ..	131	4	2
2.	Jeypore-Jharigan ..	125	2	1
3.	Jeypore-Kundai ..	147	2	1
4.	Jeypore-Narayanpatna ..	102	1	1
5.	Jeypore-Malkangiri ..	104	3	2
6.	Jeypore-Orkel ..	102	1	1
*7.	Jeypore-Chitrakonda ..	125	1	1
8.	Jeypore-Sambalpur (Inter-district).	408	3	1
9.	Jeypore-Chandilli ..	64		
10.	Chandilli-Umarkot ..	125	3	2
11.	Jeypore-Umarkot ..	106		
12.	Jeypore-Padwa ..	93	1	1
13.	Jeypore-Koraput ..	22	1	2
14.	Jeypore-Semiliguda ..	45	1	2
15.	Jeypore-Ankadelli-Jalaput ..	116	1	1
16.	Koraput-Kanker (Inter-State)	264	1	1
17.	Malkangiri-Jagadalpur (Inter-State).	189	1	1
18.	Nowrangpur-Vizianagaram (Inter-State.)	211	8	4
19.	Rayagada-Kashipur ..	74	1	1
20.	Rayagada-Kalyansingpur ..	48	1	1
21.	Rayagada-Muniguda ..	66	1	1
22.	Bhawanipatna-Jeypore (Inter-district).	162	2	1

* Fair-weather route

(*iv*) The District Transport Manager with headquarters at Jeypore is the officer in charge of the State Transport Service in the district. There are unit offices at Jeypore, Rayagada and Vizianagaram (Andhra Pradesh) from where State Transport buses operate to different parts of Koraput. A District Advisory Committee advises the Transport Authority on matters relating to public and local interest and thereby promotes better co-ordination between the travelling public and the authority. Besides the regular passenger service the State Transport Service runs a goods service with 15 vehicles in this district. Another remarkable feature of the State Transport is introduction of 'Hire car services' at Koraput. The Authority has provided passengers' waiting halls at Jeypore, Nandapur, Pattangi, Lakshmipur, Dabugan, Papadahandi, Lamptaput, Govindpalli and Semiliguda. During 1964-65, 1,452,068 passengers travelled in different State Transport buses operating in the district.

112. Rail Roads -Length, points connected and important stations, passengers and goods traffic, role in the economic life of the district, etc.

Three Railway lines serve the district. The Parlakimedi Light Railway (2½ feet narrow gauge) has its terminus at Gunupur. Only two or three miles of this line run through the district. This Railway serves to carry much of the highly prized rice crop of Gunupur subdivision. The extension to Gunupur was opened in 1931.

The Raipur-Vizianagaram Branch of the South-Eastern Railways (broad gauge) traverses the Rayagada subdivision and there are stations at Jemidipeta, Rayagada, Singpur Road, Teruvali, Bissamcuttack, Muniguda, Doikallu and Ambadola. The line was opened for traffic in 1932. It took nearly half a century to complete survey and construction work of this line. Malaria played havoc and unusually delayed progress in construction For a detailed account see Appendix to Chapter XVI—Medical and Public Health Services.

Rayagada is the headquarters of an Assistant Engineer of the Railways and there is a considerable Railway colony at that place. Two passenger trains travel everyday on this line to and fro. Of the rail road stations, Rayagada, after its rise as an industrial and commercial centre, is of some consequence from the point of view of passenger as well as goods traffic.

The Railways serve only the north-eastern part of this district, the Rayagada subdivision. Salur, the terminus of a branch line from Bobbili, is better communicated with the rest of the district, and much of rail road traffic, particularly of goods, are carried through that station. An out-agency of the Railways at Jeypore established in 1940 is transacting imports and exports of this district by the Railways. This out-agency accepts goods and parcels for transport in the same manner as railway stations do and similarly goods and parcels booked to this

district are delivered here. The serving station for this out-agency is Salur and for the transport between Salur and Jeypore an extra amount, calculated according to a rate fixed by the Railways for such transport, is charged. At present a private transport company named the Pitny Transport carries goods between Jeypore and Salur on behalf of the Railways under a contract. Previously only two wagons a week were given to this out-agency but since the formation of the rice zone 8 more wagons per week are allotted. These 8 wagons are meant for export of rice, only. In the year 1958-59, 25,088 maunds of goods and 1,339 maunds of parcels were exported from here. Rice is the main item of export. The figure of export after the formation of rice zone has greatly swelled. The year 1959-60 recorded higher volume of export of rice when over 300,000 maunds were booked mainly to West Bengal. (For goods traffic by rail roads see Chapter VI on Banking, Trade and Commerce.)

With a view to provide the steel town of Bhilai a direct rail road link with Visakhapatnam, survey was conducted for construction of a broad gauge Railway line which had to run through this district. After organisation of Dandakaranya Development Authority it was felt that such a rail road would help to promote exploitation of the mineral deposit in the district. The Railway line called Dandakaranya Railway is now under construction. It starts from Bailadila in Madhya Pradesh and passing through towns like Bhanupratappur, Narayanpur, Kondagaon and Jagadalpur of the same State enters the Koraput district and traverses about 103 miles across the district after which it descends the Ghats near Anantagiri Ghat road and enters Areku valley in Andhra Pradesh ultimately meeting the Howrah-Madras line of South-Eastern Railways at Kottavalasa. When completed the Railway would pass through the following stations in the district:

Kotpad road (12 miles from Kotpad)	Koraput
Kusumi	Telaput
Hadia	Paliba
Jeypore	Machhakund road
Maliguda	Bijaguda
Jarti	Padwa
Marubaru	Darlipur

This Railway would open up new possibility of trade and commerce and would greatly improve the economic life of the district.

113. Ferries waterways, and bridges

(i) Ferries

There are a number of hill-streams which receive water only during heavy rains on the hill-tops. They obstruct traffic only for a few hours and dry up soon after. No ferry service is, therefore, required

with regard to these streams. Even important rivers like Vamsadhara, Indravati, Nagavali and Kolab dry up in summer requiring no ferry services and admitting no navigation. Only at a very few places it is necessary to arrange ferry services during the rains. The ferries are owned either by the Zilla Parishad or Grama Panchayats. They are auctioned to contractors who realise tolls for ferrying of goods and passengers according to approved rates. The only ferry service worth mentioning is the one of Vamsadhara between Gunupur and Vikrampur. During rains the width of the river expands up to about one furlong and it becomes necessary to fix up strong light at the two ends for safe ferrying after sunset. This ferry belongs to the Notified Area Council, Gunupur and is important because it is the only means for negotiating the subdivisional headquarters during the rainy season. There is one ferry service between Motu in Malkangiri subdivision and Kanta in Andhra Pradesh.

(*ii*) Waterways

There is no waterway in the district. A launch service (passenger and goods) from Rajahmundry and Bhadrachalam in the Godavari touches at Motu in Malkangiri subdivision. This service continues for only six months and serves as an important means of carrying necessary articles to the whole of lower Malkangiri. Timbers from Malkangiri are exported by this route. They are not, however, conveyed by any mechanical power but are simply floated in the river.

In the small rivers, dugouts are used at a number of points for crossing them.

(*iii*) Bridges

There are two major bridges in the district. The bridge on the river Indravati at 25th mile of Jeypore-Madhya Pradesh road is 462 ft. in length and has four spans. It is an iron girder bridge and was constructed during zamindari administration.

The other bridge is over the river Nagavali at 37/1-2 mile of Pravatipur-Madhya Pradesh road. This is a R. C. bridge with six spans and the total expenditure of the bridge, the construction of which was completed in 1955, was Rs. 5,90,000.

The following is the list of some other important bridges :

Name of the bridge with exact location	Total length in feet	Number of spans with length
1. Umiri girder bridge at 4/2 mile of Jeypore-Madhya Pradesh road.	180	3 spans with sixty feet each.
2. Portion girder bridge at 17/5 mile of Jeypore-Madhya Pradesh road.	120	2 spans with sixty feet each.

Name of the bridge with exact location	Total length in feet	Number of spans with length
3. Surligedda submersible R. C. bridge at 23/7 mile of Borigumma-Bastar border road.	240	4 spans two with seventy-two feet each and other two with thirty feet each.
4. Kolab girder bridge at 124/3 mile of Visakhapatnam-Jeypore road.	292	One span
5. Vamsadhara bridge near Kutraguda at 4/0 mile of Baliguda-Muniguda road.	250	5 spans with fifty feet each.

114. Transport by Air, other means of transport, travel and tourist facilities

(*i*) There are air strips at Jeypore and Jaykaypur for landing of small aircrafts. The Jaykaypur air strip is a private-managed one. There is no ropeway in the district.

(*ii*) Travel and tourist traffic are not of much consequence in this district (*see* Chapter XIX for accounts on places of travellers' interest). The only important choultry for travellers, founded at Jeypore by the late Maharaja Sir Vikram Deo, K.C.I.E., is managed by the ex-Jeypore State authorities. It is called the Marsh Choultry in memory of the Maharaja's tutor Dr. J. Marsh. The Revenue Department and the Public Works Department maintain many travellers' bungalows. The bungalows maintained by the Revenue Department are mostly used by its touring officers. The Inspection Bungalows maintained by the Public Works Department are equipped with essential furniture required for travellers. A list of P. W. D. Inspection Bungalows with their location is given below:

Serial No.	Place	Location
1	Sunki I. B.	.. 56 miles from Jeypore on N. H. 43
2	Pottangi I. B.	.. 42 miles from Jeypore on N. H. 43
3	Doliamba I. B.	.. 32 miles from Jeypore on N. H. 43
4	Kotpad I. B.	.. 30 miles from Jeypore on N. H. 43
5	Koraput I.	.. 14 miles from Jeypore on N. H. 43

Serial No.	Place		Location
6	Jeypore I. B.	..	On N. H. 43
7	Borigumma I. B.	..	14 miles from Jeypore on N. H. 43
8	Papadahandi I. B.	..	35 miles from Jeypore on S. H. 2
9	Nowrangpur I. B.	..	27 miles from Jeypore on S.H.R. 2
10	Boipariguda I. B.	..	14 miles from Jeypore on M.D.R. 53
11	Lamptaput I. B.	..	23 miles from Jeypore on M.D.R. 52
12	Padwa I. B.	..	57 miles from Jeypore on M.D.R. 52
13	Nandapur I. B.	..	14 miles from Semiliguda on M.D R. 55.
14	Kakkirigumma I. B.	..	25 miles from Koraput on S. H. 4
15	Rayagada I B.	..	68 miles from Koraput on M. S. H. 4
16	Narayanpatna I. B.	..	64 miles from Jeypore on M.D.R. 56
17	Bandhugan I. B.	..	74 miles from Jeypore on M.D.R. 56
18	Alamanda I. B.	.	83 miles from Jeypore on M.D.R. 56
19	Bissamcuttack I. B.	.	32 miles from Rayagada on S.H. 5
20	Lakhaguda I. B.	..	22 miles from Komatlapeta on M. D. R. 48 'A'.
21	Mohipanga I. B.	..	17 miles from Gunupur S. H. 4
22	Jagannathpur I. B.	..	8 miles from Gunupur on M.D.R. 61
23	Gudari I. B.	..	21 miles from Gunupur on M. D. R. 58.
24	Mathili I. B.	..	28 miles from Malkangiri on M.D.R. 53.
25	Budini I. B.	..	20 miles from Bissamcuttack on S. H. 5.

Besides. a Circuit House at Koraput and 35 Inspection Bungalows and 55 Rest-sheds in different places of the district, are maintained by Revenue Department, as shown in Appendix B.

The Forest Department also maintains eleven rest houses which are mainly intended to be used by its touring officers. The Nowrangpur and Koraput Notified Area Councils maintain one choultry each. There are also choultries at Rayagada, Gunupur and other places.

(*iii*) No big hotel worth the name can be found in the district. At Jeypore only some hotels provide boarding and lodging facilities to the travellers. The ex-Jeypore estate runs a Guest House where boarding and lodging are provided on payment.

115. Posts and Telegraphs, Telephones, Facilities available

(*i*) The Posts and Telegraphs Department maintains a Head Office at Jeypore, 23 Sub-Post Offices at important places and 235 Branch Offices throughout the district. Of these, the Post Offices of Gunupur subdivision are under the administrative control of the Superintendent of Post Offices, Berhampur, while the rest are under the Bolangir Postal Division. The district with its vast areas and scattered villages greatly needs many more Post Offices. The volume of business transacted by all the Post Offices of this district during 1960 to 1964 is detailed below :

Money-orders

Year	Number of Money-orders issued	Value of Money-orders issued	Commission realised. (The figures do not include that of Gudari and its Branch Offices)	Number of Money-orders paid	Value of Money-orders paid
		Rs. P.	Rs. P.		Rs. P.
1960 ..	121,730	10,25,056·15	1,05,115·70	57,118	4,90,428·43
1961 ..	141,980	67,68,398·02	1,07,862·15	50,886	25,16,641·61
1962 ..	166,999	81,18,001·80	1,28,083 35	54,410	26,42,045 81
1963 ..	179,424	86,42,870·71	1,38,877·10	57,488	28,35,617·23
1964 ..	195,385	1,04,91,415·99	1,62,520·27	60,128	29,48,324·28

Savings Bank

Year	Number of deposits	Amount deposited	Number of withdrawals	Amount withdrawn
		Rs. P.		Rs. P.
1960 ..	20,359	24,75,069·29	10,981	27,76,569·65
1961 ..	21,942	28,43,363·21	11,852	23,61,787·C4
1962 ..	21,553	29,34,260·95	13,303	25,80,729·83
1963 ..	23,213	29,03,480·05	13,842	28,12,740·16
1964 ..	26,033	31,51,812·53	15,720	28,84,155·€4

Registered Letters and Parcels booked

Year	Number of Registered Letters	Number of Registered Parcels
1960	65,404	11,737
1961	77,210	11,603
1962	90,221	13,810
1963	96,063	14,698
1964	108,537	13,745

(*ii*) There are also telegram facilities available at Jeypore, (Head Office), Gunupur, Koraput, Rayagada, Machkund, Pottangi, Nowrangpur, Bissamcuttack, Boiparigudi, Borigumma, Kotpad, Malkangiri, Mathili, Bhairabasingpur, Dabugan and Ambadola (all Branch Offices). Telegrams are received at and delivered from these offices, During the years 1960—64 total number of traffic was 257,492 and telegraph charges realised in cash for 1964 was Rs. 84,608·50 P.

(*iii*) There are at present five Telephone Exchanges. These are :

Serial No	Name of Exchange and nature	Date of opening	Total capacity
1	Koraput—Manual	26-3-1956	100 lines
2	Jeypore—Manual	29-1-1958	200 lines
3	Nowrangpur—Auto	6-3-1960	25 lines
4	Rayagada—Manual	21-1-1959	100 lines
5	Kotpad—Auto	15-3-1962	50 lines

Besides, there are two Private Branch Exchanges at Orkel and Chitrakonda opened by State Government on 12-4-1965 and 31-3-1965, respectively, for Balimela Dam Project.

The average number of trunk-calls booked in all these Exchanges per day during 1964-65 are about 130. the Telephone revenue realised in 1960, 1961, 1962, 1963 and 1964 are Rs. 58,979·50 P., Rs. 68,901·24 P., Rs. 1,33,287·26 P., Rs. 1,38,761·21 P. and Rs. 1,64,046·78 P., respectively.

116. Radio and Wireless Stations

There is a 10 Klwt. Radio Station at Jeypore which transmits, by relay, the programmes of the All-India Radio at Cuttack. There are about 3,372 radio sets registered in the district in 1964. Total amount realised as radio licence fees during the years 1960 to 1964 is Rs. 1,35,026·69 P.

The Police Department maintains wireless sets at Malkangiri, Motu, Koraput, Rayagada and Gunupur and pigeon stations at Koraput, Rayagada and Bissamcuttack.

117. Transport and Communication as a means of employment

According to 1961 Census, 2,466 persons were enumerated as workers in transport, storage and communication. 385 of them are employees. They are mostly Drivers, Conductors, Cleaners, etc., engaged in Transport Services and the employees of the Railways. The rest are all independent workers in the field, mostly found in the urban areas, including rickshaw-drivers.

118. Organisation of Employers and Employees in the field of Transport and Communication

Employees of the Railways have Associations of their own organised on an all-India basis which look to their interest.

The employees of the State Transport Service, which is the largest employer in the field of transport by motor vehicles, have their Association called the State Transport Employees' Sports and Welfare Association. The organisation aims at promoting the welfare of the employees.

APPENDIX A

List of P. W. D. Roads with Mileage

No.	Name of Road		Total mileage
1.	Inkavalasa-Jeypore Road	..	58-2-349′
2.	Jeypore Madhya Pradesh Road	..	69-7-497′
3	Borigumma-Bastar Border Road	..	25-3-340′
4	Vizagapatam-Jeypore Road	..	52-6-460′
5	Kotta-Malkangiri Road	..	55-7-260′
6	Papadahandi-Mandalpur Road	..	16-4-465′
7	Koraput-Borigumma Road	.	21-6-110′
8	Koraput-Rayagada Road	.	67-6-610′
9	Semiliguda-Handipur Road	..	22-5-110′
10	Parvatipuram-Lakshmipur Road	..	35-0-293′
11	Parvatipuram-Madhya Pradesh Road	.	71-4-540′
12	Parvatipuram-Gunupur Road		20-7-445′
13	Gunupur-Gudari Road		21-0-0′
14	Gunupur-Bissamcuttack Road	..	19-0-400′
15	Kesenpeta-Ramanaguda Road	..	6-6-70′
16.	Jagannathpur-Bathili Road	..	1-7-15′
17	Baliguda-Muniguda Road	.	11-2-40′
18	Komatlapeta-Kalyansingpur Road	..	24-0-0′
19	Approach road to Ambadola Railway Station	..	0-1-398′
20	Approach road to Bissamcuttack Railway Station	..	0-0-150′

APPENDIX B

Revenue Inspection Bungalows and Rest-sheds

Name of the Subdivision	Name of the Tahsil	Location of the I. B.	Location of the Rest-shed
1	2	3	4
1. Gunupur ..	1. Bissamcuttack.	1. Bissamcuttack	1. Dangusuruda
		2. Ambadola	2. Telengapadar
		3. Kutraguda	3. Jagadalpur
		4. Muniguda	4. Durgi
		5. Chatikona	
	2. Gunupur ..	1. Bikrampur ..	1. Gottipadar
		2. Gudari	2. Kujendri
		3. Padmapur	
		4. Chandrapur	
		5. Chakunda	
2. Koraput ..	1. Pottangi ..	1. Semiliguda ..	1. Pukkali
			2. Renga
			3. Sorispadar
			4. Lamptaput
			5. Undraguda
			6. Dudhari
			7. Kotiya
	2. Koraput ..	1. Koraput ..	1. Girligumma
		2. Dasmantapur	2. Chomalida
		3. Lakshmipur	3. Bamankota
			4. Lulla
			5. Pendapadar
			6. Doliamba
			7. Kundra
			8. Munjango
			9. Bandhugan
			10. Nilanadi
			11. Kumbharpur
3. Rayagada ..	1. Rayagada..	1. Rayagada ..	1. Gajigan
		2. Kalyansingpur	2. Dengulodi
		3. Kailasakota	3. Majhiguda
	2. Kashipur ..	1. Kashipur	1. Kashipur

Name of the Subdivision	Name of the Tahsil	Location of the I. B.	Location of the Rest-shed
1	2	3	4
4. Malkangiri	1. Malkangiri	1. Mathili ..	1. Paolmagiri
		2. Malkangiri	2. Salimi
		3. Kharipul	3. Korkunda
		4. Mudulipada	4. Naikguda
			5. Kondakamberu
	2. Motu ..	1. Motu ..	1. Manyamkonda
		2. Podia	2. Bejjangiwada
		3. Kalimela	3. Niliguda
			4. Pusuguda
			5. Pulimeta
5. Nowrangpur	1. Kotpad ..		1. Kusumi
			2. Nuagan
			3. Murthahandi
	2. Umarkot .	1. Umarkot ..	1. Singisasi
		2. Chandahandi	2. Dhota
		3. Kundri	
		4. Raighar	
	3. Borigumma	1. Bhairabasing-pur.	1. Kutraguda
			2. Ranigeda
			3. Kumuli
			4. Kalinguda
	4. Jeypore	1. Ramagiri ..	1. Konga
		2. Kundra	2. Gupteswar
			3. Bagdari
			4. Asma
	5. Nowrangpur	1. Tentulikhunti	1. Sanamosigan
		2. Papadahandi	2. Anchalagumma
		3. Kodinga	3. Maidalpur
			4. Rajoda

CHAPTER VIII

MISCELLANEOUS OCCUPATIONS

119. General

A great majority of the population of Koraput district is dependent on agriculture and only a small per centage pursues non-agricultural occupations as means of livelihood. The Census of 1961 reveals that of the total population of 1,561,051 as many as 640,082 are mainly dependent on agriculture. This figure includes both cultivators and agricultural labourers.

Of the total population, 0·7 per cent works in mining, quarrying, livestock, forestry, fishing, plantation, orchards and allied activities. At household industry there are 1·9 per cent of workers. In manufacturing other than household industry the number of workers is 0·3 per cent. In construction 0·1 per cent, in trade and commerce 0·7 per cent, in transport, storage and communication 0·2 per cent and in other services 7·4 per cent of workers are working in the district. Besides, 45·9 per cent of the total population of the district is economically passive having no income of its own and entirely dependent on other resources. Children, full-time students, old men, rentiers, women, beggars and vagrants mostly constitute this class.

The following table shows the number of female workers per 1,000 male workers in each industrial category :

Category of occupation	Number of female workers per 1,000 male workers
Cultivators ..	569
Agricultural labourers ..	891
In mining, quarrying, livestock, forestry, fishing, plantation, orchards and allied activities.	411
At household industry ..	722
In manufacturing other than household industry ..	826
In construction ..	175
In trade and commerce ..	637
In transport, storage and communication ..	15
In other services ..	772
Total workers ..	649

The percentage of the Scheduled Castes and Scheduled Tribes people engaged in different occupations is as shown below :

Among 51·7 per cent of workers in the Scheduled Castes 22·3 per cent belongs to the category of cultivation; 10·3 to the category of agricultural labour ; 1·5 per cent to the category of mining, quarrying, livestock, *forestry, fishing, plantation*, orchards and allied activities; 4·5 per cent to the category of household industry; 0·3 per cent to the category of manufacturing other than household industry ; 0·2 per cent to the category of construction ; 1·4 per cent to the category of trade and commerce, 0·1 per cent to the category of transport, storage and communication; 1·1 per cent to the category of other services. Besides, 48·3 per cent of persons is economically passive.

Among 57·3 per cent of workers in the Scheduled Tribes, 37·2 per cent belongs to the category of cultivation; 11·6 per cent to the category of agricultural labour ; 0·6 per cent to the category of mining, quarrying, livestock, forestry, fishing, plantation, orchards and allied activities; 1·0 per cent to the category of household industry; 0·2 per cent to the category of manufacturing other than household industry; 0·2 per cent to the category of trade and commerce; 6·5 per cent to the category of other services The percentage of workers working in construction and transport, storage and communication is negligible. Rest 42·7 per cent of the population is economically passive.

It has been observed that among the Scheduled Tribes who constitute the bulk of the population, artisan classes, such as barbers, oilmen, carpenters, washermen and the like are not generally found. Only a few people *belonging to these service castes, found scattered today*, are more or less recent emigrants from the plains. But their services are mostly confined to the non-Adivasi people and have little to do with the Scheduled Tribes. The tribal having very few wearing apparels does not require the services of a washerman. Whatever washing is required is done while taking his bath. He similarly does not require a barber; hair-dressing is done by a helping hand. In his society money is scarce and to purchase the services of others is not easy for him. Artisan classes have not practically developed. Barring a few castes like the Dombs, who weave, the Kamaras or the pot-makers and the Sundhis, who deal in liquor, multiplicity of artisan and other service castes is not a feature of the Adivasi community. Among the non-Adivasis on the other hand, many artisan castes are found and in this regard they are not very much different from the people of the coastal areas but the general practice elsewhere of paying annual remuneration to village artisans is not common.

The influx of people from the plains, with different occupations unknown to Adivasis is steadily on the increase. Although new spheres of economic activity with different avocations are opened, the Adivasis

fail to take benefit of them. As a result carpenters, masons and others of border districts have come in large numbers to perform many development works. Efforts are being made by the Government as well as by private organisations to teach the Adivasis different crafts in the Ashram and Sevashram Schools. Stipends and other aids are provided to Adivasi students to encourage education among them and they are liberally treated in appointments to various jobs.

While considering this district as a whole from the point of view of the occupations of its people, many occupations deserve notice, although persons employed or engaged in them are mostly of one stock, the non-Adivasis.

Different occupations in the district are discussed below.

120. Public Administration

(i) Union Government employment

Prior to the inauguration of Dandakaranya Project almost all of the Union Government employees were of the two essential services, the Railways and the Posts & Telegraphs. With the opening of the Project their number has greatly swelled. These employees receive higher pay compared with employees of the State Government. They are bound by the same service conditions which are common throughout the Union. Besides, they receive an Agency allowance for working here. Employees under the Dandakaranya Project enjoy all the emoluments and facilities that a Union Government employee is entitled to and also receive Project allowance. According to 1961 Census there are 571 employees who are administrators and executive officials of the Central Government.

(ii) State Government employment

The persons employed under the State Government enjoy certain amenities and privileges which are shared by their compeers in other districts of the State. Besides, the employees are getting an Agency allowance in some parts of the district for the unhealthiness of climate. But Koraput is now one of the healthiest headquarters of Orissa with a crisp cold weather, a mild summer and effective mosquito control. It can as well be called a hill station.

Many of the State Government employees belong to the Revenue Department. Besides, there are many employees of different Departments. The employees of the Aero-engine Factory and Balimela Project are receiving Project allowance according to their scale of pay. They are also getting higher emoluments. The clerical staff in the Collectorate are known as Ministerial officers. There is an organisation

of the clerical staff called Ministerial Officers' Association which looks after different problems of its members. This Association is the district branch of an All-Orissa Organisation of the same name.

Many of the Gazetted and non-Gazetted officials are provided with Government quarters on payment of a reasonable rent fixed according to pay. In spite of such facilities provided for a cross section of the public employees the housing accommodation is still a continuing roblem.

According to 1961 Census there are 1,071 employees who are administrators and executive officials of the State Government.

(iii) Local Self-Government employment

There are four types of Local Self Government bodies in this district. They have been discussed elaborately in Chapter XIV. They are :

(1) Zilla Parishad which has replaced the old District Board

(2) Municipality of Jeypore

(3) Notified Area Councils

(4) Grama Panchayats and Panchayat Samitis

The Zilla Parishad deals with management of various types of Primary Schools with its manifold works. The number of employees under the Zilla Parishad is on increase. Facilities of Provident Fund, leave, etc., are open to the employees but no pension is allowed.

In the sphere of Local Self-Government 969 persons are enlisted, including elected and nominated members of local bodies as well as salaried officers of the Government.

121. Legal practice

In 1953 the normal judicial administration was introduced in the district by extending the Legal Practitioners Act of 1879. The Agent was given the power to appoint any person as a Pleader by granting him a Sanad. The Agency Sanad-holders were the only Lawyers for a pretty length of time. Almost all of them knew no English and conducted cases in Oriya or Telugu. Till 1930 there were no qualified persons practising in the district. Later when qualified persons began to practise they had also to take an Agency Sanad, though in their case grant of Sanad was a matter of routine.

The Bar is mainly a creation after 1936 when the district was formed and included in Orissa. Since then qualified Pleaders began to set up practice at Gunupur and Rayagada and their number at Jeypore increased. The transfer of Agency Subordinate Judge Court to Jeypore in 1936 and the creation of the District and Sessions Court in 1953 were the chief causes of the growth of the Bar.

Most of the Lawyers are stationed at Jeypore where District and Sessions Judge's Court and Munsif's Court besides Criminal Courts are located. Their number for five years is as given below :

Year		Advocates	Pleaders	Mukhtars
1955	..	6	13	8
1956	..	6	13	7
1957	..	6	15	6
1958	..	6	15	6
1959	..	7	16	6

Advocates are allowed to appear in both Civil and Criminal Courts and when they earn proficiency in a particular sphere their practice is more centered in that sphere.

The Judges and Magistrates hold courts of law and decide civil, criminal and other cases filed in the courts.

The Petition-writers write petitions, applications, statements, etc., onbehalf of the litigants and charge them according to rate fixed by Court.

According to 1961 Census there are 35 persons among whom are included Judges and Magistrates, Advocates and Petition-writers.

122. Medical practice

There has been a rapid increase in the number of persons following medical profession. Of the qualified medical practitioners only a few are private physicians practising in urban areas specially at Jeypore and Rayagada. Among the Medical Officers working under the Government, those who are posted to Primary Health Centres get Non-practicing allowance with their pay. There are 105 male and 9 female allopathic doctors as known from the 1961 Census. Besides, there are 250 Ayurvedic and 636 Homeopathic doctors practising in the district.

The nurses give bedside care to the patients and assist the doctors in operation theatre and in recording temperature, respiration, pulse rate, etc., of the patients. Besides, they also render antenatal care to the expectant mothers and post-natal care after confinement. There are also many ward-boys who generally look after the male patients and keep the wards clean. There are 153 ward-boys and 129 nurses working in the district.

Lady Health Visitors are posted in the Primary Health Centres attached to the Community Development Blocks. They visit patients within their jurisdictions, render antenatal care and advice to expectant mothers and conduct simple delivery cases. They also conduct sewing and First-Aid classes at Welfare Centres and give Family Planning advice.

The compounders dispense medicines as prescribed by the doctors They store and arrange drugs, powders, ointments and prepare mixtures The experienced compounders also earn by private practice in simple cases

There are 184 compounders in the district. Most of them are Government employees or retired persons.

123. Teachers

There has been a considerable increase in the number of person engaged in educational service in the district. This is a result of the increasing provision of educational facilities through Sevashram Schools and Secondary, Middle and Primary Schools. More attention is now paid to technical education. It is found that more and more women are entering the teaching profession. According to 1961 Census there are 2,449 male and 252 female teachers, out of whom 342 and 16 are Secondary School teachers and 2,082 and 232 are in Milddle and Primary Schools. There are a few Lecturers teaching in the Vikram Dev College at Jeypore.

124. Men of Arts, Letters and Science

Different types of persons are included under this broad category. They are musicians, singers, dancers, actors, authors, editors, journalists, architects, engineers, surveyors, artists and social scientists. The following table gives the number of persons, following different avocations of this class, as principal means of livelihood :

Number of persons enagaged in Arts, Letters and Science (1961 Census)

Name of occupation	Male	Female	Urban areas	
			Male	Female
Architects, Engineers and Surveyors.	193	..	50	..
Social Scientists	915	51	53	..
Artists, writers & related workers.	88	16	..	16
Painters ..	..	4	..	..

The above table reveals that there are 1·1 per cent of workers engaged in the profession of the architects, engineers and surveyors. And there are 0·6 per cent of workers who are artists, writers and related

workers, out of which 0·1 per cent are authors who produce original literary works, 0·1 per cent are sculptors and modellers, 0·3 per cent are musicians and related workers and 0·1 per cent dancers. The percentage of those engaged in painting, commercial art and journalism are negligible.

125. Priests, Astrologers and Palmists

Religion has been a full-time occupation and the main source of income for some persons in the district. Of such persons, the most numerous are the priests. The priests conduct worship and perform rites in accordance with religious scriptures and recognised practices in temple, church or mosque. They are called Pujari, Padre and Imam according to faith or denomination to which they belong. The non-ordained religious persons assist the ordained ones in conducting worship and perform rites on occasions like marriage and death. Among the Hindus there are several persons who practise the art of astrology and palmistry. The astrologers prepare horoscopes of persons showing positions of planets at the time of birth and interpret horoscopes to tell past events in their lives and predict future. The palmists interpret lines and other symbols on palms of persons. They also practise the art of fortune-telling from the facial signs and prepare talismen, charms, etc. There are 253 persons following the profession, who constitute nearly 1·6 per cent of the working force.

126. Fishermen

The fishermen, known as *Keutas*, catch fish in rivers, tanks, channels or confluences by using different types of fishing implements and laying nets in water. There are 159 persons in the district who are following this occupation.

127. Drivers

The chauffeurs drive motor-cars according to owner's requirement as paid employees. They are experienced in driving on hills and Ghat roads. There are also a few taxis plying in the district. The bus-drivers drive omnibus to transport passengers from place to place. They are experienced in driving at night over long distance on Ghat roads and are able to do running repairs. The truck-drivers are transporting goods from place to place. There are 200 persons or 1·2 per cent of the working force in this occupation.

Out of the total workers 0·2 per cent (or 29 persons) are cycle-rickshaw-pullers plying rickshaws on hire or as paid employees for transporting passengers and light goods. They are working mostly in urban areas.

Besides, there are a few persons who are plying carriages, carts or other vehicles drawn by animals. The Mahouts ride and lead elephants to transport men and goods through deep forests and impenetrable

paths. They also train elephants for ceremonial occasions, processions and for specific works, e.g., log felling, lifting, stacking, etc. According to 1961 Census, there are 30 persons following this occupation. They groom and feed elephants. There are a few Doli or Palki bearers who carry palanquin or Doli on shoulders in group of two or more, for transporting one or more persons from one place to another in plains or hills. There are 41 boatmen who are carrying passengers and goods through waterways and 70 railway engine drivers in the district.

128. Tailors

Tailoring is attracting an increasing number of persons in urban area and consequently a greater number of tailoring firms are being established in Jeypore, Koraput and Rayagada towns. A majority of the firms are small establishments where the owners, with the help of one or two relatives, carry on the work. There are quite a few one-man establishments. In large concerns about 5 to 6 persons are engaged. The occupation provides whole-time employment throughout the year. Some of the tailoring shops are housed in rented buildings.

The value of the business done daily varies from Rs. 4 to Rs. 15 according to the size and the business of the firms. During the marriage season and other festive occasions tailors have a brisk business to the tune of Rs. 20 to Rs 30 per day.

There are 587 persons or 2·7 per cent of the working force who are working in this occupation in the district.

129. Cobblers

The cobblers or Mochis recondition old, worn out or defective footwears to make them serviceable. They perform other repairing jobs, such as attaching heel and toe cleats, stitching ripped seams, patching holes and shining shoes. The experienced cobblers make complete footwears performing various operations by hand such as cutting various shoe components, lasting of shoe, tacking sole to upper, nailing or fixing heel, trimming edges and finishing and polishing shoes using hand tools. They prepare footwears like chappels and sandals.

The value of business done daily varies from Re. 1 to Rs. 3 according to the nature of work. There are 411 persons or 2·4 per cent of the working force who are earning their livelihood by this occupation.

130. Blacksmiths

The village blacksmiths forge domestic and agricultural articles, used in villages, by repeated heating and hammering. They heat metal in the furnace to required degree of temperature and hold it on anvil with tongs and get it hammered to desired shape and size. They fit metal tyres on cart wheels and shape and fit iron shoes on hooves of

animals. They are also experienced in simple carpentry, tinsmithy and allied works. They make and repair cart-lamps, containers, funnels, oil-canes, siphons, etc., from thin mild steel, galvanised or other sheets according to instructions for commercial and domestic use. As gathered from 1961 Census, there are 4,157 persons or 24·5 per cent of the workers in the district who are taking up this as a whole-time profession. They are getting works in all the seasons of the year.

131. Goldsmiths and Silversmiths

There are quite a few establishments of goldsmiths and silversmiths in urban areas. Rayagada being a commercial and trading centre, naturally attracts more persons to this occupation than Jeypore. Most of the establishments are family concerns, where the owners carry on the work with the help of their sons, brothers or other male relatives. Of late there has been a tendency among the goldsmiths to have their establishments in the market area. But this is true only with the rich goldsmiths. The smiths make and mend gold and silver ornaments, and work in precious stones. These goldsmiths and silversmiths prepare silver vessels, and silver and gold ornaments of different designs. They are also enamelling and engraving letters and designs on jewellery.

The initial capital outlay required is not much. The equipments are simple. They consist chiefly of anvil, bellows, hammers, pincers, pots and crucibles, moulds and nails and other equipment for ornamental work and cup-boards, etc. The cost of equipment ranges from Rs. 100 to Rs. 500.

Precious metals, chemicals for purifying gold, polishing material, charcoal, etc., are the materials required by the goldsmiths. The goldsmiths have to spend a small portion of their earnings on these materials.

The industry is subject to marked seasonal fluctuations in demand. The months of rainy season are dull and depressing. Demand begins to look up after rainy season and is very brisk during marriage season.

The market is mainly local. People from surrounding villages come to place orders with the goldsmiths.

There are 734 goldsmiths and silversmiths (or 4·3 per cent) who are taking up this profession as means of their whole-time occupation.

132. Carpenters

The carpenters make, assemble, alter and repair wooden structures and articles using hand tools. They also make and repair doors, door-frames, windows and other building fixtures. The village carpenters make ploughs, carts and such other agricultural and domestic articles by using hand tools. They build wooden bamboo structures for hand or animal-drawn vehicles and construct wooden wheels.

By 1951 there were 138 persons engaged in carpentry. Due to implementation of the Dandakaranya Project and other development works their number is now increasing. By 1961 there were 573 persons who were following this occupation as a whole-time employment.

133. Potters and Brick-layers

The potters shape and form articles from clay by moulding clay in centre of a flat-wheel. They revolve the wheel with treadle or by giving quick turns to it using stick. They make and fashion wares of desired shape and size out of revolving wheel by softening clay with water and manipulating it by hands. They cut the ware from its base with wet thread and remove it to dry.

The brick-layers mould by hands bricks and tiles of various shapes and sizes using appropriate moulds.

According to 1961 Census, there are 3,297 persons working as potters and brick-layers in the district.

134. Bakers and Sweetmeat-makers

The bakers make bread, cakes, biscuits and other products by mixing ingredients, such as flour, sugar, water and yeast into dough. The sweet-makers are preparing different varieties of sweets and are usually selling by opening stalls in front of their houses or hawking through the streets. They are *Gudia* by caste. Some of them are employed in hotels and restaurants. On marriage occasions they are called to homes to prepare sweetmeats on contract basis. On festive occasions they prepare a large quantity of sweetmeats of different shapes and kinds and earn a daily income of Rs. 5 to Rs. 10.

There are 850 persons or 5·0 per cent of the working force who are either bakers or sweet-makers.

135. Beedi and Tobacco preparers

The beedi-makers make beedis by hand from Kendu leaves. They soak the leaves in water and cut into pieces according to appropriate size by tin stencils. Then they put the filling tobacco and roll it with fingers to make beedi of desired shape and size. The rolled beedis are tied into bundles and labels are pasted over.

The snuff-makers make snuff from tobacco. They roast the cut tobacco in pan and grind the toasted tobacco into fine powder with which they mix lime, ghee and other ingredients. The snuff powder is flavoured with scent.

By 1961 there were 833 persons engaged in this occupation and 3·1 per cent and 1·8 per cent were working as beedi-makers and snuff-preparers, respectively.

136. Hair-cutters

There are a few hair-cutting saloons started in the urban areas in recent years as there is a tendency among the barbers to have fixed establishments in some important locality. Most of the shops are small establishments each engaging 1 to 3 persons. Generally they are family concerns where the owners with the help of their male relatives run the shops. Only in a few saloons outside workers are employed. But even in such saloons the owners work side by side with their employees.

The following service charges are current :

Chin-shaving with trimming of moustaches.	Re. 0·12 P. to Re. 0·20 P.
Hair-cutting ..	Re. 0·37 P. to Re. 0·50 P.
Hair-cutting and chin-shaving ..	Re. 0·50 P.

All persons cut their hair in the saloons except the rich, high Government officials and the orthodox people. Such persons call barbers to their residences for shaving and cutting of hair as well as for massaging the body with oil.

The village barbers move from street to street to attend the calls.

The Oriya and Telugu Bhandari caste people pursue the occupation. In ceremonies like *Upanayan* and marriage and even in funerals the presence and services of a barber are essential.

According to 1961 Census, there are 203 persons (or 1·2 per cent) engaged in this occupation.

137. Washermen

The washermen can be divided into two classes, those who carry on the work of washing, cleaning and ironing of clothes at home and those who have shops of their own in the bazar area. In the town areas the number of laundries is increasing. All the laundries are family concerns, where the owner with the help of his family members carries on the business. The Oriya and Telugu Dhobas pursue the occupation. The services of a washerman like that of a barber are traditional especially in rural areas where they are sometimes paid in terms of rice or paddy.

According to 1961 Census, 2,967 persons are engaged in laundry service. In 1951 Census, 2,124 persons were engaged in this service.

138. Basket-weaving

This occupation is mostly followed by the Scheduled Caste people.

The bamboo workers make bamboo furniture by sizing and dressing bamboo wickers and also make baskets of willow, reed and cane.

The broom-makers make thin tapering wickers out of bamboo, coconut-leaf or palm-leaf and fit wooden pieces inside. They also prepare brooms out of a special type of grass grown in the forest. The grass looks like the stem portion of the paddy plant with flowers on the top which resemble the flowers of sugercane plant. The reeds are very strong with a yellowish green tint. Those are called the Phula-jhadus (flower-broom).

By 1961 there were 3,042 persons engaged in this occupation.

139. Domestic servants

Cooks, water-carriers, gate-men, watchmen and other indoor servants are included in this class. These persons are mainly employed by rich people. The cooks are of two types—those who serve regularly in private houses throughout the year, and those who are mostly employed at the time of marriage and other festive occasions. The latter are generally male cooks. Some of the cooks who serve regularly in private houses are women The cooks are paid in cash and food.

The water-carriers bring water from nearby tanks, wells or streams. Water is carried in big pots of brass or earth.

The domestic servants clean utensils, wash clothes, sweep floors and sometimes take care of babies.

By 1961 there were 4.789 persons who were engaged in these services in the district

140. Tattooing

Tattooing is practised by some Scheduled Caste women as part-time occupation. Kondh religious practices show a strong tendency towards tattooing. The clan totem is common to the whole clan and passes by inheritance from generation to generation, and binds the whole clan into a kind of blood relationship.

Some upper class Hindus also tattoo their hands, feet, foreheads and other parts of the body as a mark of decoration. The tattooing women pierce the skin with a needle, making the appropriate design and apply a kind of pigment which leaves a permanent mark on the skin.

CHAPTER IX

ECONOMIC TRENDS

141. General level of prices

Prices of foodgrains generally run higher in Rayagada subdivision as the markets in the plains are less remote from there compared to other parts of the district and are also accessible by railway. At Gunupur price of rice in the pre-war years, that is, before 1940, ranged between 11 to 12½ seers per rupee and at Rayagada between 9½ to 10 seers a rupee, whereas at Jeypore it varied from 14 to 16 seers to the rupee (1 seer=0·93310 kilogram). In Nowrangpur, rice could be obtained in between 17 to 20 seers a rupee and in Malkangiri the price fell as low as 26 seers. On the other hand, the prices of imported commodities varied in inverse ratio to those of the home-grown foodstuffs. Salt was sold at Gunupur at the rate of Rs. 2·31 P. to Rs. 2·37 P. per maund. In Jeypore the price was Rs. 2·88 P. to Rs. 3·00 and in Malkangiri it rose as high as Rs. 5 per maund (1 maund=37·324 kilograms). Thus whereas at Gunupur a measure of rice could be sold for 50 per cent more than a measure of salt, in Malkangiri a measure of salt could be exchanged for more than three measures of rice.

With the outbreak of the Second World War the general level of prices shot up very high which was a phenomenon resulting from too much money increased without being accompanied by an increase in the flow of goods. Inflationary spiral was set in motion and the price level recorded a steep rise. This was further aggravated by the speculative hoarding activities of the war profiteers, the transport bottle-necks and ineffective enforcement of control measures. The wartime inflation brought in its wake economic distress.

The harvest prices of certain important crops as shown below* indicates how there was a great rise in prices during the war years and after:

(Per maund of 40 standard seers)

Years	Rice	Wheat	Ragi	Gram	Maize	Rape and mustard	Tobacco	Sugar-cane
1	2	3	4	5	6	7	8	9
	Rs. P.	Rs. P.	Rs. P.	Rs. P.	Rs. P.	Rs. P.	Rs. P.	Rs. P.
1936-37 ..	1·47	3·93	1·62	3·25	1·31	4·06	19·12	3·00
1937-38 ..	2·88	2·50	1·44	3·44	1·37	4·06	18·94	3·00
1938-39 ..	2·72	2·50	1·62	2·88	1·37	3·69	19·20	3·00
1939-40 ..	2·78	2·69	1·62	3·12	1·62	3·68	17·37	4·00

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(Per maund of 40 standard seers)

Years	Rice	Wheat	Ragi	Gram	Maize	Rape and mustard	Tobacco	Sugar-can
1	2	3	4	5	6	7	8	9
	Rs. P.	Rs. P.	Rs. P.	Rs P.	Rs. P.	Rs. P.	Rs. P.	Rs. P.
1940-41 ..	2 88	2 50	2·42	2·94	1 62	4·05	13·57	3·25
1941-42 .	3 57	3 06	.	2 81	0·62	3·37	10·37	10·62
1942-43	6 25	1 65	2·62	4 60	1 84	4·93	11·31	4·92
1943-44 .	7 19	11·25	4·19	7 33	2·81	7·88	17·00	18 10
1944-45	6·52	8·50	6·06	5·83	..	7 25	41 00	20·94
1945-46 ..	6·50	7·00	4·50	7 25	2·12	11·25	33·19	20·00
1946-47 ..	6 69	8 00	5 69	10·25	5 06	11·57	45·00	16 88
1947-48 .	9·00	9 00	..	4 00	5 06	12 00	45·00	23·00
1948-49 ..	13·00	22 00	6·69	20·00	9 50	12 00	20 00	25 00
1949-50 .	13 00	20·00	6·59	20·00	9 50	12 00	20 00	25·00
1950-51 ..	13·00	20·00	6·50	20·00	9 00	12 00	120·00	25 00
1951-52	13 00	20·00	6·50	20·00	9·00	12 00	120·00	25 00

These figures reveal a number of interesting features. The general level of prices recorded an upward trend from the year 1943-44. Prices moved crazily in 1942, 1943 and 1944 and did not come down even after the war. Price control broke down completely defying all economic laws.

It was expected that with the termination of the war the general prices for foodgrains would ease. But it was found otherwise and the wartime rise in the price level was further aggravated. Prices were, however, steady from the years 1948-49 to 1951-52. This was followed by a phase of ups and downs in the general level of prices. According to the decision of the National Development Council to introduce State trading in foodgrains, the prices of common paddy, common rice and wheat were fixed at Rs. 10, Rs. 18 and Rs 14, respectively per maund, since 1st January 1959. But this endeavour on the part of the Government was neutralised by the good harvests of the succeeding years. Further, due to the transport bottle-necks the products of the district could not be carried outside and the prices came down considerably. In order to check the wide fluctuation in prices, the Government set up regulated markets at Nowrangpur and Gunupur for classification and fixation of prices of different commodities. However, with the formation of the Composite Food Zone between Orissa and West Bengal the surplus foodstuffs were allowed to flow towards West Bengal and the people found good market for their produce.

The following table shows the retail prices of some important commodities in the district of Koraput from 1959 to 1963 in rupees :

Years	Rice per Kg.	Wheat per Kg.	Ragi per Kg.	Mung per Kg.	Gram per Kg.	Biri per Kg.	Arhar per Kg.	Salt per Quintal	Kero-sene per Litre	Cloth per yard
1959 ..	0·48	0·63	0·28	0·63	0·37	0·55	0·71	8·75	0·31	1·19
1960 ..	0·45	0·63	0·30	0·63	0·37	0·55	0·75	8·81	0·31	1·25
1961 ..	0·43	0·50	0·30	0·54	N. A.	0·50	N. A.	9·12	0·31	1·25
1962 ..	0·47	0·62	0·28	0·75	0·75	0·75	0·94	8·75	0·31	1·50
1963 ..	0·72	0·50	0·56	0·68	0·62	0·88	1·00	9·68	0·37	1·55

142. General level of wages

In the rural economy of the district 25·8 per cent of the families derives its chief source of livelihood by earning wages in farm and non-farm occupations. It would be rather arbitrary to make a water-tight division between agricultural labour and non-agricultural labour, because many of the labourers engage themselves in farm and non-farm work at different parts of the year. During summer particularly, labourers find employment in various miscellaneous types of work not connected with agriculture, in and around the village.

It is very often alleged that employment of rural labour is uncertain and precarious in character. The following table will bring out the distribution of rural labour according to their mode of employment. The sample figures consist of labourers who depend for their subsistence primarily on wages:

		Samples	Percentage
Male labourer (casual)	..	175	67·57
Female labourer (casual)	..	22	8·49
Male labourer (weekly)	..	2	0·77
Male labourer (monthly)	..	3·00	1·16
Female labourer (monthly)	..	4	1·54
Male labourer (annual)	..	52	20·08
Female labourer (annual)	..	1	0·39

It would be seen from the table that vast majority of labourers, consisting of 76·06 per cent of the total labour population, is employed on casual basis. That is to say, these labourers are employed from day to day without any contract for employment over a long period. Due to this uncertainty of employment the ryots bind themselves to serve for a period of years in return of a lump-sum money as debt-servants or

Gothis. Prior to 1948 the *Gothis* were being paid at the rate of Rs. 10 per month with food. *Gothis* were being exploited by the *Sahukars* who hailed from plains. But with the enactment of the Orissa Debt Bondage Abolition Regulation in 1948 the *Sahukars* are paying Rs. 22 per month to their *Gothis*.

The next important mode of employment is on the basis of annual contract. About one-fifth of the total number of labourers is employed on annual terms. Such labourers are usually farm servants who are also commonly known as *Gothis* or *Khambaris*. A few of them may be domestic servants or are in some similar employment. It is noticed that there are very few female workers employed on such annual basis, obviously for the reason that they cannot look after farming operations. These few female labourers who are employed on annual terms are mostly domestic servants.

Labourers engaged on weekly or monthly basis form a very small proportion of the total rural labour. It is found that the majority of rural labour is consisting of men and the proportion of women is exceedingly small. This is obviously due to the fact that they are not considered suitable for heavy fieldwork and only in particular seasons, such as transplantation and sowing, they are employed in considerable number.

In the existing agrarian pattern and the nature of agriculture, there are uncertainties and inadequacy of employment. The extent of underemployment or disguised unemployment, can be visualized from the number of days for which the labourers find employment either in farm or in non-farm work.

The following table shows the number of days during which a labourer is employed during the year :

Number of labourers	..	259
Farm workers		
A. Number of man-days worked	..	30,918 (68·57 per cent)
B. Number of days worked per labourer	..	119·37
Non-farm workers		
A. Number of man-days worked	..	14,172 (31·43 per cent)
B. Number of days worked per labourer	.	54·72
Number of days worked per labourer	..	174·09
Total number of days unemployed	..	190·91

It is noticed from the above figures that a labourer gets work on the average for 174 days in the year. This is an average for men and women workers taken together. A labourer on the average does not get work for more than six months in the year. This is an indication of the magnitude of underemployment that exists among the rural working population.

In considering the conditions of employment in rural areas, it is of interest to analyse the problem with reference to the places of work. The proportion of workers going outside the village for purposes of employment would indicate the extent of adjustment that is taking place in the labour market.

The following figures indicate the annual employment in days per worker according to the place of work :

Farm work			
Inside village	..	114·01	(95·51 per cent)
Outside village	..	5·36	(4·49 per cent)
Non-farm work			
Inside village	..	45·72	(83·55 per cent)
Outside village	..	9·00	(16·45 per cent)
Total days worked inside village	..	159·73	(91·75 per cent)
Total days worked outside village	..	14·36	(8·25 per cent)

The above data reveal that more than 91 per cent of the days worked is in the workers' own villages while only about 8 per cent of the days worked is outside the villages. So far as farm work is concerned, more than 95 per cent of the days worked is inside the villages.

On the whole, the picture emerges that mobility of labour is relatively small in the rural areas. Movements of workers to urban centres, industrial regions and project works in and outside the district are only limited.

The following sample figures indicate the distribution of rural labour according to the number of days employed in the year :

Number of days		Number of persons	Percentage
Below 30 days	.	2	0·77
30—59 days	..	8	3·09
60—89 days	..	9	3·48
90—119 days	..	17	6·56
120—149 days	..	23	8·88
150—179 days	..	25	9·65
180—209 days	..	30	11·58
210—239 days	..	20	7·72
240—269 days	..	22	8·49
270—299 days	..	22	8·49
300—330 days	..	9	3·48
331—365 days	..	69	26·65
Total	..	259	100·00

It would be reasonable to state that anyone who is employed for more than 11 months in the year is in continuous employment. If this be the criterion, it will be seen from the table that about 26 per cent of the labourers is in full employment either in farm or non-farm work. Out of the sample of 259 labourers only 69 labourers have employment throughout the year. Labourers who get work for about two to four months in the year constitute 13·13 per cent of the total labourers. Similarly, those who get work for about five to eight months in the year constitute 37·85 per cent of the total labour force. Only 21·62 per cent of the labourers are able to get work varying from nine months to eleven months. All this is a clear indication of the volume of under employment in the rural sector.

Agricultural labourer constitutes the lowest income-group in the community. It has been indicated earlier that for a considerable part of the year the rural labour does not find any employment. As such, the daily wage which he earns is not a proper indication of his total earnings. In the district, wage-rates are not only low but the system of payment of wages is also largely primitive in character. In many places wages are paid in kind. As revealed from the statistical data, 28·46 per cent of the total income earned by rural labour is obtained in cash and the rest 71·54 per cent in kind. Payment in kind is usually made in terms of paddy. If such wages remain unchanged on account of tradition, in spite of rise in prices, they would be beneficial to the worker. Wages in kind do remain unchanged but for very short period and since the Second World War with the rise in prices, wage-rates in kind have also been frequently changed.

In the pre-war years the daily labourers were usually paid in grain at the rate of 1 ½ *Kunchams* of paddy, which is equivalent to 2 ¾ kilograms. The cash wage was 12 paise per day. In unskilled non-agricultural work, such as earthwork and work on roads and buildings, the daily wage for a male labourer varied between 19 paise to 25 paise and for a female between 12 paise to 19 paise. The same applied to labour in factories. Blacksmiths were paid an annual remuneration in grain for each plough used by a ryot. The amount varied between 15 kilograms to 30 kilograms. The practice of paying annual remuneration to village artisans is not common in the district. In general each village has its own carpenter, barber and washerman.

In the recent years a man engaged in agricultural works gets Re. 1, a woman Re. 0·75 P. and a boy Re. 0·62 P. per day. Those who are skilled workers get a better wage and remain employed throughout the year. Thus a carpenter gets Rs. 3, a cobbler Rs. 2·50 P. and a blacksmith Rs. 2·50 P. per day.

The district is gradually advancing in the sphere of industry and other development projects and people now find employment in these sectors. They are being increasingly employed in the rice mills situated at Nowrangpur, Kotpad, Borigumma and Jeypore and in the Sugar Mill, Ferromanganese Plant, J. K. Paper Mills and Indian Metals and Ferro-Alloys Plant near Rayagada. Earthwork for the D. B. K. Railway has also given temporary employment. With the concentration of industries around the Rayagada belt, Balimela Hydro-electric Scheme and Aero-engine Factory and Panchayat Industries, more employment opportunities have been opened for the people of the district.

143. Standard of living

The district is practically a mass of hills and forests with wild beasts and aboriginal tribes scattered here and there. It had no system of communications till about 1863, when the earliest attempts to lay out a cart-track were made. The cultivation of hill tribes usually meets their annual requirements. They easily get into the hands of speculative persons to meet their drinks and dances readily and are not accustomed to make any savings or adopt any prudential course to store and guard against famine or abnormal years. Sales and purchases of food-grains are usually made by the merchant class only to export to the plains and not to maintain any stores for local consumption in adverse seasons. Their annual income does not vary remarkably and any rise in prices entails hardship on them to the obvious detriment of their standard of living. Their tendency of borrowing is very great and they are born in debt, live in debt passing on their burden to the progeny.

Thus it is evident that an Adivasi is a peculiar economic man whose activities are most uneconomic in character. He earns an income, spends in excess of it, and thus incurs a debt which lies hanging on his head like a sword of Damocles. A man may marry more than one wife and expenses on marriage constitute a large drain on his income.

The foodstuffs generally consumed are rice, ragi, *Same*, *Cholan*, pith of the sago-palm, pounded mango-kernel, dried *Mohua* flower, jowar, bajra, wheat, redgram, greengram, sugar, mustard, salt and niger. Other articles of consumption are cloth, kerosene, match-sticks and castor oil.

Major development projects mentioned above are being worked out in the district. The economic benefits flowing from these major works largely go to the non-Adivasis who are giving response to the advantages created by these projects. The Adivasis are employed as unskilled labourers and a few as skilled labourers. However, they get more work now and their standard of wage is also high. This consequently increases their standard of living and purchasing power. The impact of urbanization is also increasingly found on the people.

144. Employment Exchange

The District Employment Exchange in the beginning was started at Rayagaoa in the year 1957 to meet the needs of the unemployed people as well as to cope with the man-power demands of the various Governmant offices and that of the private industrial establishments of the district. With the inception of Dandakaranya Project with its headquarters at Koraput the Office was shifted from Rayagada to Koraput in the month of November 1959. A Sub-Office has been started since 1st February 1961 at Rayagada to cater to the needs of J. K. Paper Mills, Sugar Factory, Ferro-manganese Plant and other employers of Rayagada and Gunupur subdivisions. One Employment Information and Assistance Bureau has been started in the Borigumma Block since November 1961.

The registration work of the Exchange has a great bearing on the availability of job opportunities in the area.

The statistical table given below shows a steadfast increase in the registration as well as placement and submissions made by the Exchange:

Items	Years						
	1957	1958	1959	1960	1961	1962	1963
1	2	3	4	5	6	7	8
Number of registration	1,759	2,606	2,088	3,299	7,550	9,139	9,683
Number of vacancies notified				3,033	4,683	4,062	3,964
Number of applicants placed in employment	437	356	902	400	1,691	1,962	2,332
Number of applicants on the Live register at the end of the period				1,261	2,961	2,857	331
Number of employees using Employment Exchange				210	261	403	438
Number of vacancies outstanding at the end of the period.	..			2,419	1,284	2,114	2,979

The figures also show that both the employers and the job-seekers are quite conscious about the functions of Employment Organisation and are utilising the same to their best advantage.

Vocational guidance

A vocational guidance sub-unit has been started in the district since 1961. Individual guidance is given regularly to the candidates who come to the Exchange. The scope of group guidance is limited as job-seekers do not visit in numbers at a time or during any period of the day.

APPENDIX

The following tables showing monthly consumption of households in Koraput district are taken from the Orissa Taxation Enquiry Committee Report, 1961. The design of the survey is one of stratified systematic sampling of 152 households from rural area and 87 households from urban area of the district.

TABLE I

Monthly consumption of Cereals per household in Rural/Urban areas classified by expenditure-groups

Expenditure-group in Rs.	Rural			Urban		
	Cash	Non-cash	Total	Cash	Non-cash	Total
	Rs. P.	Rs. P.	Rs. P.	Rs. P.	Rs. P.	Rs. P.
1—50 ..	12·13	8·29	20·42	14·19	..	14·19
51—100 ..	13·91	20·48	34·39	25·11	0·15	25·26
101—150 ..	10·08	40·32	50·40	37·83	1·18	39·01
151—300 ..	24·99	35·91	60·90	46·35	11·00	57·35
301—500 ..	2·28	119·19	121·47	67·88	5·11	72·99
501—1,000 ..	..	..	..	71·16	20·25	91·41
1,001 and above	..	..	..	67·41	36·12	103·53
All expenditure-groups.	13·87	26·23	40·10	41·60	5·73	47·33

TABLE II

Monthly consumption of Milk and Milk-products per household in Rural/Urban areas classified by expenditure-groups

Expenditure-group in Rs.	Rural			Urban		
	Cash	Non-cash	Total	Cash	Non-cash	Total
	Rs. P.	Rs. P.	Rs. P.	Rs. P.	Rs. P.	Rs. P.
1—50 ..	0·17	1·79	1·96	..	..	..
51—100 ..	1·76	2·06	3·83	8·64		8·64
101—150 ..	3·75	1·15	4·90	7·30	1·00	8·30
151—300 ..	4·94	3·99	8·93	12·26	3·55	15·81
301—500 ..	6·69	4·94	11·63	48·20	..	48·20
501—1,000 ..	..	..	..	75·75	..	75·75
1,001 and above	..	..	..	30·00	6·00	36·00
All expenditure-groups.	3·45	2·52	5·97	20·12	1·71	21·83

TABLE III

Monthly consumption of other Food items per household in Rural/ Urban areas classified by expenditure-groups

Expenditure-group in Rs	Rural			Urban		
	Cash	Non-cash	Total	Cash	Non-cash	Total
	Rs P.	Rs P.	Rs P	Rs. P.	Rs. P.	Rs. P.
1—50 ..	6·51	2·42	8·93	8·27	0·22	8·49
51—100 ..	12·46	6·04	18·50	22·29	0·11	22·40
101—150 ..	23·15	7·73	30·88	34·59	0·11	34·70
151—300 ..	48·12	6·41	54·53	55·96	0·36	56·32
301—500 ..	65·82	15·87	81·69	124·86	.	124·86
501—1,000 ..	..			262·07	..	262·07
1,001 and above	18·92	5·97	24·89	61·91	0·17	62·08
All expenditure-groups	.			271·17	..	271·17

TABLE IV

Monthly consumption of Fuel, Light and Intoxicants per household in Rural/Urban areas classified by expenditure-groups

Expenditure-group in Rs	Rural			Urban		
	Cash	Non-cash	Total	Cash	Non-cash	Total
	Rs P.	Rs P	Rs P	Rs P.	Rs P.	Rs P.
1—50 ..	2·18	2·01	4·19	4·03	0·44	4·47
51—100 .	4·19	2·12	6·31	8·86	0·05	8·91
101—150 ..	8·14	2·93	11·07	12·34	0·13	12·47
151—300 ..	22·01	1·46	23·55	18·28	0·13	18·41
301—500 ..	10·63	5·86	16·49	27·61		27·61
501—1,000 ..				39·99		39·99
1,001 and above				134·56	..	134·56
All expenditure-groups.	6·83	2·27	9·10	17·45	0·11	17·56

TABLE V

Monthly consumption of Toilets and Sundry Goods per household in Rural/Urban areas classified by expenditure-groups

Expenditure-group in Rs.	Rural			Urban		
	Cash	Non-cash	Total	Cash	Non-cash	Total
	Rs. P.	Rs. P.	Rs. P.	Rs. P.	Rs. P.	Rs. P.
1—50 ..	0·64	0·05	0·69	0 85	.	0·85
51—100 ..	1 54	0·11	1 65	3 31	..	3 31
101—150 ..	3 71	0·30	4·01	4·98	..	4·98
151—300 ..	9 74	0·11	9·85	9·33	..	9·33
301—500 ..	13·07	0·80	13·87	21·12		21·12
501 1,000 ..	.	.		38·55	.	38·55
1,001 and above	.	.	.	86·50	..	86·50
All expenditure-groups.	3·11	0·16	3 27	10·21	..	10·21

TABLE VI

Monthly consumption of Clothing, etc., per household in Rural/Urban areas classified by expenditure-groups

Expnditure-group in Rs.	Rural			Urban		
	Cash	Non-cash	Total	Cash	Non-cash	Total
	Rs. P.	Rs. P.	Rs P.	Rs. P.	Rs. P.	Rs. P.
1—50 ..	2·37	.	2 37	1·76	.	1 76
51—100 ..	4·46	..	4·46	5·33	.	5·33
101—150 ..	8 03	..	8·03	8 22	0·21	8·43
151—300 ..	11·79	.	11·79	12·20	.	12·20
301—500 ..	26·48	.	26·48	22·37	..	22·37
501—1,000 ..	..	.	..	63·07	..	63·07
1,001 and above	..	.	.	5·27	..	5·27
All expenditure-groups.	6·17	..	6·17	12·94	0·05	12·99

TABLE VII

Monthly consumption of Miscellaneous Goods and Services per household in Rural/Urban areas classified by expenditure-groups

Expenditure-group in Rs.	Rural			Urban		
	Cash	Non-cash	Total	Cash	Non-cash	Total
	Rs. P.	Rs P.	Rs. P.	Rs. P.	Rs. P.	Rs. P.
1 -50 ..	0·79	0·15	0·94	2·47	0·05	2·52
51—100 ..	2·35	0·23	2·58	8·31	..	8·31
101—150 ..	9·86	0 17	10 03	16·95	0·11	17·06
151—300 ..	13·51		13·51	38·57	0·34	38·91
301—500 ..	63 92	..	3·92	70 19	..	70·19
501 -1,000 .		.		182·57	..	182·57
1,001 and above		..	..	308·81	16·67	325·48
All expenditure-groups.	6·56	0·17	6·73	39·07	0·32	39·39

TABLE VIII

Monthly consumption of Durable and Semi-durable Goods per household in Rural/Urban areas classified by expenditure-groups

Expenditure-group in Rs.	Rural			Urban		
	Cash	Non-cash	Total	Cash	Non-cash	Total
	Rs. P.	Rs P.	Rs P.	Rs. P.	Rs P.	Rs. P.
1—50 ..	0·30	0 22	0·52	..	..	..
51—100 ..	0·63	0·14	0·17	0·67	..	0·67
101 -150 ..	1·75	0·09	1·84	1·57	..	1·57
151—300 ..	2·99	0·04	3 03	5·59	..	5·59
301—500 ..	10·47	..	10·47	5·68	..	5·68
501—1,000 ..	..	. . .		4·75	.	4·75
1,001 and above	..	..		2·92	.	2·92
All expenditure-groups.	1·43	0·13	1·56	3·73		3·73

TABLE IX

Consumers' expenditure per household per month in Rural/Urban areas classified by expenditure-groups

Expenditure-group in Rs.	Rural			Urban		
	Cash	Non-cash	Total	Cash	Non-cash	Total
	Rs. P.	Rs. P.	Rs. P.	Rs. P.	Rs. P.	Rs. P.
1—50 ..	24·64	13·25	37·89	31·57	0·71	32·28
51—100 ..	39·91	29·69	69·60	77·05	0·31	77·36
101—150 ..	66·75	52·27	119·02	120·45	2·41	122·86
151—300 ..	138·02	47·91	185 93	192·53	14·82	207·35
301—500 ..	199·37	146·66	346·03	381·93	5·11	386·44
501—1,000 ..	..	..	..	709·19	20·25	729·44
1,000 and above	..	..	.	951·63	58·79	1,010·42

CHAPTER X

GENERAL ADMINISTRATION

145. Historical background

(*i*) The Jeypore territory came under the British occupation as a result of the military campaign of Captain Richard Matthews in 1775 after which large portions of the estate was placed under the control of Raja of Vizianagaram who helped the British during the campaign. In 1776 the Madras Government appointed a Circuit Committee to enquire into the land-revenue system of the Northern Circars, but after working for two years the Committee was suspended in 1778 when an attempt was made by the Governor of Madras to regulate the payment of zamindaris. As no practical arrangement was arrived at, the Committee revived in 1783, and in its report in 1784 criticised the prevailing system of administration and recommended some useful alternatives. One of the more important recommendations of the Committee was recognition of a separate zamindari of Jeypore independent of Vizianagaram subject to the payment of an annual peshkash of Rs. 35,000. This recommendation was, however, not considered by the Government of Madras In 1793 the Raja of Vizianagaram rose in rebellion against the British, but he was defeated and killed in the battle of Padmanavam that took place in July 1794 Ramachandra II, the Raja of Jeypore, remained strictly neutral and did not extend his support to the rebellious Raja of Vizianagaram The British authorities appreciated the attitude of the Raja of Jeypore and recognised Jeypore as a distinct estate granting a Sanad in favour of the Raja and fixing the annual peshkash at Rs 25,000. In 1802-03, Permanent Settlement was introduced in the district of Vizagapatam, and the zamindars were declared proprietors of their estates on payment of permanent peshkash. It was not as if the zamindars were vested with absolute discretion in their areas. For example, their relations with the tenants were subject to enquiry and determination by Government and they were specifically required to aid and assist in apprehension of offenders of all descriptions, and to give notice to Magistrates of "robbers or other disturbers of public peace who may be found, or who may seek refuge" in their estates. Under section 9 of the Madras Collectors Regulation, 1803, Collectors acquired the power to superintend and control, under the orders of the Board, all zamindars. Thus, simultaneous with the recognition of the separate zamindari of Jeypore, Government extended a degree of control and regulation they did not have till then. Permanent Settlement of the Jeypore zamindari was made in 1803 with Raja Ramachandra Deo II, the annual peshkash being fixed at Rs 16,000

(*ii*) In 1839, the Ganjam and Vizagapatam Act was passed which excluded, among other areas, the Jeypore and Pachipenta zamindaris from the operation of the normal rules for the administration of civil

and criminal justice and collection of revenue ; their functions vested in the Collector who was to act as the Agent to the Provincial Government. The Collector, as the Agent, thus came to be the chief Civil Judge as well as the Sessions Judge.

(*iii*) Ramachandra Deo II died in 1825 and was succeeded by his son Vikram Deo II who held the estate till 1860. In 1848, there took place a family dispute between the Raja and his eldest son (who afterwards came to be known as Ramchandra Deo III), the latter being supported by his mother who was the Chief Queen (Patta Mahadevi). The dispute has already been discussed in detail in an earlier Chapter. It took a serious turn and was compromised after the intervention of Capt. Haly in 1856, was sent by the Agent to Jeypore. In consequence of the disturbances caused by the family feuds, it was proposed in 1855 that the British should assume control of both police and revenue matters in the tracts above the Ghats, but Lord Dalhousie, the Governor-General, objected to such a policy. After the death of Vikram Deo II in 1860, Fane, the then Agent, made a proposal to post an Assistant Agent and an Assistant Superintendent of Police at Jeypore and the proposal was accepted by the Government. In consequence of this the British assumed direct administration of the Jeypore territory in 1863 and annexed to it the estates of Gunupur, Rayagada, Alamanda and Narayanpatna which had been placed under attachment since 1859, as well as Kalyansingpur, Bissamcuttack and other local estates. This territory was placed under the jurisdiction of the Assistant Agent stationed at Parvatipuram. Two Special Magistrates, each with administrative control over the taluks, were appointed at Gunupur and Rayagada. A Special Assistant Agent was placed in charge of the residuum of the Jeypore estate together with the portion of Madgol and Pachipenta estates. Special Magistrates were appointed at Jeypore, Nowrangpur, Aurada and Mahadeoputt. The Special Assistant Agent was first stationed at Jeypore, but due to virulence of malaria of the place it was decided in 1870 to move the headquarters to Koraput. The headquarters of the Sub-Magistrate of Jeypore was transferred in the same year to Kotpad and remained there till 1882.

(*iv*) We have seen that under the Ganjam and Vizagapatam Act of 1839 the Collector, as Agent, was the chief Civil Judge and his subordinate Tahsildar and Assistant Agent exercised civil powers within their respective jurisdictions. The Agent was also the Sessions Judge and the Code of Criminal Procedure was substantively followed. The Evidence Act was also applicable.

(*v*) The Scheduled Districts Act, 1874, declared Jeypore, Madgol, Pachipenta Maliahs, among other areas, as Scheduled District. This Act empowered the Agent to the Governor to appoint officers to

administer civil and criminal justice, to superintend the settlement and collection of revenue, and to conduct administration within the Scheduled Districts.

(*vi*) The charges of the two Assistants to the Agent both of whom came to be known as Special Assistant Agent remained practically un-changed till 1920 when the formation of the Agency Commission involved a redistribution of charges. But in the meantime some changes were made in the organisation of subordinate staff. First, the Sub-Magistrate of Mahadeoput was moved to Koraput, the Aurada charge was abolished and a new one created at Malkangiri. Then in 1883 two new taluks, each under a Deputy Tahsildar, were created with headquarters at Paderu and Pottangi and the next year Bissam-cuttack taluk came into existence. Again in 1893, Paderu taluk was abolished and the Padwa taluk was created in its place.

(*vii*) In the year 1920, all the Agency tracts were removed from the control of the Collectors of the districts and placed in charge of a commissioner, who had his headquarters at Waltair. The administrative subdivisions were rearranged as far as possible on linguistic lines and thus Koraput district was parcelled out among four subdivisions, such as Kondh, Savara, Oriya and Ghats, each in charge of an officer designated as Assistant Commissioner. The scheme was an admirable one in many ways. It enabled the Commissioner and his assistants to devote their whole time to the special problems of the Agency. There were some practical difficulties, such as lack of accommodation for the Commissioner and some of his assistants and the generally deficient system of communication. These handicaps might have been overcome in time, but the scheme was expensive too, and was abandoned for reasons of economy in 1923, after a trial of less than three years. The office of the Commissioner was abolished, and the previous arragnements restored almost in entirety.

(*viii*) The procedure of the Scheduled Districts Act, 1874, was modified by the Government of India Act, 1919, which empowered the Governor-General in Council to declare any territory in India Backward Tract. Under this provision the Governor of Madras was directed in respect of Vizagaptam district to enforce Acts of Indian Legistlature with such modification as he chose.

(*ix*) The Government of India Act, 1935, repealed the Scheduled Districts Act, 1874 and in order to safeguard interests of the tribal people, made a clear distinction between 'Excluded Areas' and 'Partially-excluded Areas'. Where a definite tract or an enclave was inhabited by a compact tribal population it was considered 'Excluded Area' and where the tribal population being substantial in number was mixed up with the agricultural communities the tract was classified as 'Partially excluded Area'. By this Act the Vizagapatam Agency (along with the

Ganjam and Godavari Agencies) was declared as 'Partially-excluded Area'. The administration of these tracts was under the control of the Ministers, subject, however, to the Governor exercising his individual judgment.

(*x*) In 1936, when the district of Koraput came into being, a number of changes was found necessary. The district was in charge of a Collector and Magistrate, also known as the Agent to the Governor. It contained two subdivisions with headquarters at Koraput and Rayagada, each under a Deputy Collector (designated as Special Assistant Agent). The Koraput subdivision comprised five taluks, and the Rayagada subdivision three. Each of the taluks was under the charge of a Sub-Deputy Collector. All the Sub-Deputy Collectors were Magistrates and with the exception of the Taluk Officer at Koraput, each of them was in charge of a Sub-Treasury and a Sub-Jail. The District Treasury at Koraput was in charge of a Deputy Collector.

(*xi*) The first step with regard to the administration of justice, separately from the Collector's charge, appears to have been taken in the year 1921 when the Agency areas of Madras Presidency was placed in charge of a Commissioner who was assisted in the administration of Civil Justice by a Judicial Officer known as the Assistant Judicial Commissioner. The system did not continue long as the Commissioner's post itself was abolished in 1923. Thereafter, a Judicial Officer was appointed under the designation of Agency Subordinate Judge who was practically disposing of all civil suits beyond Rs. 500 in value and all civil appeals from the decision of the Agency Munsifs. This officer was also invested at times with the powers of an Additional Sessions Judge. Even after the area was separated from Madras and the present district of Koraput was constituted the system continued as before. Subsequently, the Agency Subordinate Judge was vested with the powers of Additional Sessions Judge by the year 1940 and he practically tried all sessions cases and heard all criminal appeals form the decisions of the first class Magistrates. Since 1945, the Collector did not exercise any criminal powers and was practically transferring all his criminal works to the Agency Subordinate Judge. Though the Collector was not exercising any power of the District and Sessions Judge, he was officially the District and Sessions Judge and as such was the official superior to the Agency Subordinate Judge and Additional Sessions Judge. Towards the end of 1948, it was recommended by the Inspecting Judge of the Orissa High Court that the Collector as Agent to the Provincial Government should no longer continue to be the head of the administration of Civil and Criminal Justice and that the Ganjam and Vizagapatam Act of 1839 should be scrapped from the statute book and the normal Civil Courts be established in this district. His recommendations were accepted by Government and Orissa Regulation 5 of 1951 was passed repealing the Agency Rules

and the Ganjam and Vizagapatam Act. But this regulation was not brought into force immediately. The Ganjam and Vizagapatam Act was repealed by Parliament in 1952. The operation of Orissa Regulation 5 of 1951 could no longer be delayed and so was brought into force with effect from 1st January 1953, and normal administration of Justice, both Civil and Criminal, was introduced in the district.

(*xii*) In 1950, the President, acting in exercise of the powers derived under the Constitution of India, issued the Scheduled Areas Order by which the entire Koraput district was declared as a Scheduled Area. The Kashipur tahsil which was integrated with Koraput district in 1962, is, however, not a Scheduled Area.

(*xiii*) In 1941, the subdivision of Nowrangpur was formed and placed under the charge of a Deputy Collector. Subsequently in 1962 Malkangiri and Gunupur subdivisions were formed and thus the district now contains five subdivisions with headquarters at Koraput, Nowrangpur, Rayagada, Gunupur and Malkangiri. The Koraput subdivision consisted of two tahsils, namely, Koraput and Pottangi, the Nowrangpur subdivision five, namely, Jeypore, Nowrangpur, Borigumma, Kotpad and Umarkot, the Malkangiri subdivision two, namely, Malkangiri and Motu, the Gunupur subdivision two, namely, Gunupur and Bissamcuttack and the Rayagada subdivision two, namely, Kashipur and Rayagada. Malkangiri and Gunupur subdivisions were created on 1st January 1962 and 1st August 1962, respectively. Motu and Kotpad tahsils were created on 1st January 1962, and 1st July 1962, respectively. The Kashipur tahsil which was previously in Kalahandi district was amalgamated in the Koraput district with effect from 1st August 1962.

146. Present administrative set-up

(*i*) The above, in brief, is the administrative history of the district. The general administration of the district is now vested in the Collector and District Magistrate. With the transfer of the administration of Justice to the Judiciary, the Collector and the District Magistrate has shed many of the peculiar powers he enjoyed under the Agency system of administration. The complete separation of the Judiciary from the Executive has also been ordered though, for some practical difficulties, its implementation has been kept in abeyance. The control and supervision of the police administration are vested in the District Magistrate and he is responsible for law and order. These problems have been increasing with the industrialisation of the district. The Collector who is the head of the Land Revenue Department at the district level is subject to the control and superintendence of the Divisional Commissioner with headquarters at Berhampur and of the Board of Revenue. Land-revenue administration is no longer limited to problems arising of disputes between the zamindar and his tenants. With the abolition of the Jeypore zamindari, the Collector has assumed direct collection of land-revenue

and cess and this demand has increased substantially after the settlement operations. He is assisted in Land-revenue administration by the Additional District Magistrate, who has also been empowered under several laws to function as the Collector. The basic unit of Revenue administration is the tahsil which is invariably placed under a gazetted Tahsildar. Each tahsil is divided, for purposes of collection of revenue, into a number of circles under a Revenue Inspector and there is a supervisory non-gazetted officer for about every six Revenue Inspectors. The Collector has also been made responsible for the implementation of all development schemes and has been given formal control over officers of every department. He is required to check their work closelyand to ensure that their work is purposeful and to make an assessment of the officers at the end of each year.

(*ii*) Till recently the Collector's attention was engaged mostly in the implementation of schemes of development and the Additional District Magistrate was in charge of Revenue administration subject, of course, to the Collector's control. The present scheme of development administration is a three-tier system comprising the Grama Panchayat at the primary level, the Panchayat Samiti at the secondary level and the Zilla Parishad at the top. All development works, or at any rate most of them, are to be done through agency of Panchayat, subject to the supervision and control of the Panchayat Samiti and Zilla Parishad. The Zilla Parishad is also required to distribute the allotments received from Government and to indicate the lines along which any particular scheme should be implemented. This scheme, no doubt, goes far in associating public opinion in development administration, but the role of the Collector becomes even more onerous, particularly in a backward district like Koraput where his guidance cannot easily be dispensed with. He has, therefore, the rather difficult task of making the various local bodies discharge their proper functions without appearing to be authoritarian. He, no doubt, has certain power of control over these bodies, but these powers are exercisable in exceptional cases alone. An officer, belonging to class I of the Orissa Administrative Service, functions as the Executive Officer of the Parishad while the Block Development Officers function as the Executive Officers of Samitis. The Collector not only assesses their performances annually, but also supervises their work and takes steps to remove difficulties they experience. The ministerial staff of the Parishads and Samitis, however, belong to the same cadre as the ministerial staff directly under the Collector and it is he who has powers of appointment and transfer. We have mentioned earlier that the Collector has a general control over the working of other development departments in the district. Some departments, however, work directly under him. The Grama Panchayat, Tribal & Rural Welfare, Publicity and the Civil Supplies Departments are directly under him. The Welfare Department, which

has a considerable programme in the district, has five departmental officers in the five subdivisions and another officer at the district headquarters. In addition to these officers, it also has a class II Officer who functions as the officer incharge of the Welfare section of the Collectorate. An ex-cadre officer designated as the District Public Relations Officer is the officer incharge of the Publicity Department. An officer of the Supply Department designated as the Civil Supplies Officer has his headquarters at Jeypore and works under the immediate control of the Collector.

(*iii*) There is a second Additional District Magistrate in the district to look particularly into the settlement of Scheduled Tribes in the areas reclaimed by the Dandakaranya Development Authority. It may be noted here that the State Government have created an organisation for looking after the Pakistani refugees till their absorption by the Dandakaranya Development Authority. This organisation is directly under the Deputy Rehabilitation Commissioner who organises transit camps for reception and accommodation of the refugees till their absorption by the Dandakaranya Development Authority.

(*iv*) The Collectorate itself is divided into several sections. The Collector is assisted by several Deputy and Sub-Deputy Collectors who have one or more than one sections under them. The most important sections are Revenue, General, Judicial, Development, Election, Census, Record Room, Library, Forms and Stationery, Nizarat, Copying, Loans, Rehabilitation, Compensation, Land Acquisition, Welfare, Publicity, Grama Panchayat and Land Records. Again some of these sections are under the Additional District Magistrate while some others are under the Collector although, in matters of policy and control, the Collector is deemed to have authority over all sections.

(*v*) The Excise administration of the district is directly under the Superintendent of Excise. Except in matters of policy, the Additional District Magistrate functions as the Collector in respect of Excise administration.

(*vi*) The District Treasury at Koraput is under a Senior Finance Service Officer and the Sub-Treasuries at Nowrangpur, Jeypore, Rayagada, Gunupur and Malkangiri are under Junior Finance Service Officers. Two other Sub-Treasuries at Umarkot and Kashipur are under officers of the Revenue Department.

(*vii*) The Additional District Magistrate is the *ex officio* District Registrar. He is assisted by a Sadar Sub-Registrar whose headquarters is at Jeypore. In addition to Jeypore, there are 12 sub-districts of which one at Nowrangpur is held by a departmental officer. The other sub-districts of Rayagada, Koraput, Gunupur, Bissamcuttack, Malkangiri, Pottangi, Kotpad, Borigumma, Umarkot, Motu and Kashipur are held by officers of Revenue Department who function as *ex officio* Sub-Registrars. There is an Inspector of Registration Offices whose headquarters is at Berhampur and he too supervises the registration administration in the district.

(*viii*) There are five subdivisions in the district, each under a Subdivisional Officer. This officer was previously known as the Sub-Assistant Agent when the Collector was known as the Agent ; with the repeal of Ganjam and Vizagapatam Act, 1839, this officer came to be known as the Revenue Divisional Officer which was the designation for such officers in the areas formerly under the Madras Presidency. .They are now known as Subdivisional Officers Each Subdivisional Officer is assisted by some Deputy and Sub-Deputy Collectors whose number varies according to the work-load of the subdivision. His office is a miniature of that of the Collector and he has practically all the sections of the Collectorate in his office. The Subdivisional Officer represents the Collector in his subdivision and has general control over the subdivisional staff of other departments and the Panchayat Samitis and Grama Panchayats in his subdivision. His powers correspond to the Collector's powers in respect of the subdivision although the Collector has certain additional powers which cannot be delegated. The Subdivisional Officer is directly responsible for the smooth implementation of the programmes of the Panchayat Samitis and proper Land revenue administration by the Tahsildars. The Subdivisional Officers of this district have, in addition, the responsibility under the Orissa Scheduled Areas Transfer of Immovable Property (By Scheduled Tribes) Regulation 1956, to enquire into every application by a member of any Scheduled Tribe praying for permission to transfer his holding to one who is not a member of the Scheduled Tribes. He is the competent authority under this Regulation to either permit the transfer or reject the application. He can also, on his own motion or on the application by the heirs of any previous transferor, enquire into the authority of the transfer and, if necessary, restore it to the person he considers entitled to it. In respect of his subdivision, he has practically the District Magistrate's powers of control and supervision over police.

(*ix*) There are several other offices which function under the immediate control of their district level officers. A note on these offices may be seen in Chapter XIII. More important of these offices are those of two Deputy Directors of Agriculture, one for the districts of Koraput and Kalahandi and the other for the Semiliguda farm, the Executive Engineer, Roads and Buildings, the District Inspector of Schools, the Conservator of Forests, Jeypore, the Civil Surgeon, the District Health Officer, the Assistant Registrar of Co-operative Societies, the District Industries Officer, the District Transport Manager, the District Statistical Officer, the District Employment Officer, the Commercial Tax Officer, Jeypore, the District Veterinary Officer, the Soil Conservation Officer, the District and Sessions Judge, the District Fishery Officer, the Executive Engineer, Rural Engineering Organisation, etc. Among the offices of the Central Government, the more important are the Central Excise offices at Rayagada and the office of the Executive Engineer of the D. B. K. Railway. The list does not include the D. D. A. on which there is a separate supplement.

CHAPTER XI

REVENUE ADMINISTRATION

147. Jeypore estate

(*i*) It has been pointed out in Chapter II, as well as in Chapter X, that the Jeypore territory was recognised by the British authorities as a separate estate independent of Vizianagaram in 1794 as a result of the friendly attitude of the Raja of Jeypore during the rebellion of the Raja of Vizianagaram that year. Sanad was granted in favour of the Raja of Jeypore fixing his annual peshkash at Rs. 2,500. In 1803 when Permanent Settlement was made with Raja Ramachandra Deo II the annual peshkash was finally fixed at Rs.16,000. In 1863 during the rule of Ramachandra Deo III the British assumed direct administration over the Jeypore territory to which was incorporated the estates of Gunupur, Rayagada, Alamanda, Narayanpatna, Kalyansingpur, Bissamcuttack and other minor estates. Ramachandra Deo III was a man of ability and his liberal policy was popular among his subjects. At the time of his death in 1889 his son Vikram Deo III was a minor and the British Government took over management of the estate under the Agency Rules.

The estate was made over to Vikram Deo III in November 1895 with a balance as given below :

		Rs.
(1) In Government paper	..	7,50,000
(2) Cash	..	1,00,000
(3) Loan to Salur estate	..	1,05,000
(4) Secured by mortgage, half of Madgol estate	..	3,53,000

During his rule the estate made considerable headway in systematising the accounts and increasing the forest-revenue. At Kotpad saw mills were started and granaries were constructed to receive the rents that were paid in kind. The communication facilities were also improved. As a mark of distinction, Vikram Deo was given the title of Maharaja in 1896 and in 1911 he was made K. C. I. E. He managed his estate for 25 years till his death in 1920. His son Ramachandra Deo IV also obtained the title of Maharaja. He was the Pro-Chancellor of Andhra University for some years. He died in 1931 without a son. After him Vikram Deo Varma, son of Krishna Chandra Deo, a brother of Ramachandra Deo III, was recognised as the successor by the Government of Madras. The title of Maharaja was also conferred upon him. He was a man of sixty at the time of his succession, and was an accomplished scholar in Sanskrit, Oriya and Telugu literatures. As he had no male issue, he adopted in 1935 Rama Krishna Deo, the second son of his only daughter.

Maharaja Vikram Deo died on 15th April 1951 when his successor was a minor and the estate was placed under the management of the Court of Wards. In December 1952, the estate, while under management of the Court of Wards, was abolished under provisions of the Orissa Estates Abolition Act. Prior to the abolition of the estate, the Government of Orissa was receiving a little over Rs. 20,000 in the shape of peshkash out of which Rs. 16,000 was paid by the Jeypore estate proper, Rs. 3,000 by the Kotpad pargana and Rs. 1,054 was the Orissa Government share of the peshkash paid by the Pachipenta estate.

Besides the above accounts, it is considered necessary to present a historical outline of Kotpad pargana and of the Pachipenta estate in connection with our discussion of the Revenue administration of tne district.

(*ii*) Kotpad pargana

This pargana comprised five *Garhs* or forts, namely, Kotpad, Churuchunda, Podagada, Umarkot and Raighar, covering an area of about 2,500 square miles.

The Raja of Bastar, being driven out of his estate by his brother, was given asylum in Jeypore in 1777, Raja Vikram Deo I of Jeypore rendered him valuable assistance for the recovery of his lost possessio nand as a mark of gratitude the Raja of Bastar ceded these five *Garhs* to Jeypore on 6th April 1778 rent-free, but on certain conditions. It was agreed that Bastar should have the right to levy a tax called *Mahadan* of Rs. 25 on every 100 bullock-loads of merchandise exported or imported. Hosti lities ensued between Bastar and Jeypore in 1782, as a result of which Jeypore refused to honour the condition put forth by Bastar. So Bastar took recourse to force and recaptured three of the five *Garhs* ceded to Jeypore. At the time, Bastar was under the suzerainty of the Marathas and was a defaulter in payment of its tribute to the latter. Consequently, the Marathas forcibly deprived Bastar of the five *Garhs* and in 1811 the Maratha Deputy Rama Chandra Wagh granted the five *Garhs* to the Raja of Jeypore under a new Sanad. From this time onwards, these have been under the possession of the Rajas of Jeypore. Bastar was thus aggrieved and her amity with Jeypore was at stake. As a defensive measure, Jeypore had to build forts and maintain garrisons of Oriya *Paiks* in the five *Garhs*. Correspondence went on intermittently between Madras Government and the authorities at Nagpur over the 'right to the Pargana'. The question was finalised in 1862 when the Government of India gave a ruling (1863) to the effect that the 'right to the Pargana' should be given to the Jeypore estate with an annual payment of Rs. 3,000 as a compensation to the Bastar State for its cessation of the right to collect *Mahadan*. The long drawn-out strife was set at rest, the *Paiks* were withdrawn from frontier villages and the ryots began to plough land and reap the harvest.

Rs. 3,000 was paid for many years by the Jeypore estate and the amount was being remitted by the Vizagapatam officers to the Government of the Central Provinces. But the Raja of Bastar was not paid the amount in full, because the Government of the Central Provinces paid only Rs. 2,000 and kept with it Rs. 1,000 as in 1819 a remission in tribute of Rs. 1,000 was granted to Bastar as a matter of concession for the latter's loss of the pargana.

The Sanad that was granted to the Raja of Jeypore in the Permanent Settlement of 1803 was without the mention of the pargana and so the sum of Rs. 3,000 was in no way peshkash.

The matter was brought up again in 1888. It was ordered that Rs. 3,000 be credited to Madras and not to the Central Provinces revenues. By that time the question regarding the amount of peshkash arose. After long correspondence a provisional Sanad was granted to the Maharaja in 1897 and accordingly the pargana was treated as an estate to be held in perpetuity upon a quit-rent, liable to revision from time to time. It was further provided for his paying fort wenty years an annual quit-rent liable to subsequent revision and in addition to Rs. 3,000 already paid of Rs. 13,666 or one-fifth of the total revenue demand. But the Maharaja had maintained some semi-military *Paiks* in the pargana and on account of its cost gradual deductions in the above rent were provided for in the first ten years. Gradually, the garrison was abolished.

The Maharaja put forth an appeal with the contention that the pargana was a Feudatory State and did not form a part of British India. So the quit-rent could not be imposed on it and the arrangement of 1863 was to be held permanent. The Government of India in 1899 rejected the claims of the Maharaja and ordered that the quit-rent should be inclusive of and not in addition to Rs. 3,000. A revised Sanad was accordingly granted in 1900. Aggrieved by this decision, the Maharaja appealed to the Secretary of State, who rejected the plea that Kotpad was not a part of British India and ordered that the arrangement existing prior to 1897 should stand. So the Maharaja had to pay Rs. 3,000 for the pargana till the estates were abolished.

(*iii*) Pachipenta estate

The Pachipenta estate included an extensive hilly tract in the Pottangi taluk and the adjacent taluks of Andhra Pradesh. As the tradition goes, Tamanna Dora, the first of the zamindar's family, was working as a *Naik* of peons under Jeypore who held the fort of Teda (Tyada) and he was appointed by Biswambhara Deo I of Jeypore (1672 to 1676) to guard the road which in those days ran from Pachipenta to the 3,000-foot tableland of the Jeypore country and also he was granted the title of *Dakshina Kavata Durga Raja* or ' Lord of the Southern Portal '. Carmichael states that in 1754, when Jafar Ali, Fouzdar of Chicacole, called

on the Marathas to his aid against the Raja of Vizianagaram and the French, the then Pachipenta zamindar, Virappa Raju, led the Marathas in the right track across hills and dales. As a consequence of this, the Raja of Vizianagaram imprisoned the zamindar for life. In 1794, the estate was restituted to his son Mallapa Raju.

The Permanent Settlement was made with Annam Raju, son of Mallapa Raju. At that time the estate was in great financial straits, being a highly mismanaged estate in the district of Vizagapatam. Villages situated in the remote corners of the estate were alienated on Inam tenure on payment of a nominal *Kattubadi*. Locally, these proprietors were called *Mokhasadars*. Most of the *Mokhasadars* lived in the plains and at times visited the villages to extort money from their tenants. Even the zamindars went, occasionally, to the extent of alienating the same village to more than one person, due to which the ryots were left entirely at the mercy of the two or more oppressive claimants.

During 1906, as the estate was hopelessly in debt, the portion known as Hill Pachipenta was auctioned off in execution of a decree for 3½ lakhs which the zamindar owed to the Maharaja of Bobbili. Maharaja Vikram Deo III bought the estate and got delivery. Afterwards the estate formed a part of the Jeypore estate. The question was not solved here. Litigation went on for years between the Maharajas of Jeypore on one side and the zamindars of Pachipenta on the other. However, the dispute ended in a compromise confirmed by the Privy Council in 1933.

The portion of Pachipenta estate, that is situated in the Koraput district, consisted of three parts. The largest of them was integrated to the Jeypore estate. A number of *mokhasas* came under the management of the Maharaja and their position became somewhat better than it was before. The zamindar of Pachipenta retained some insignificant villages and resided in village ' Pachipenta ' in the Salur taluk. A small portion belonged to the Ranee of Kottam in the East Godavari district. A previous predecessor obtained it from a previous zamindar. The portion which was in the Koraput district contained 14 villages and was nearly 300 square miles in area.

These estates apart, the Maharaja also possessed Madgol estate in the Vizagapatam district and also some landed properties in the Madras Presidency.

148. Management of the estate

The Court of Wards handed back the charge of the estate to Vikram Deo III in November 1895 who appointed Pula Venkana, a retired Deputy Tahsildar of Madras Subordinate Service, to manage it. This man was

a menial servant in the Chodavaram Taluk Office on Rs. 7 a month. The Deputy Tahsildar was stationed at Paveru, one of the most unhealthy places of the district. During that time some Deputy Tahsildars died in such rapidity that nobody dared hold that post. Venkana took the risk and voluntarily accepted the job. He proved a success. Under persuasion of Vikram Deo he left Government service and joined as Dewan of the Jeypore estate. He held the post for 25 years of Vikram Deo's tenure of the estate. Venkana was a sagacious Dewan, but could not improve the system of administration owing to lack of education and administrative experience.

Ramachandra Deo succeeded his father in 1920. The Agent to the Governor urged the necessity of entrusting the management to persons of better qualification. From 1926, the Maharaja borrowed the services of Government officials to manage his estate affairs. Two officers of the Indian Civil Service managed the estate from 1926 to 1932 and from 1932 to 1936. From 1936 to 1940 the estate was managed by a senior officer of the Government and thereafter up to 1950 by a Barrister. After that and preceding the abolition it was being managed by an Additional District Magistrate of the Orissa Administrative Service.

The Jeypore estate was divided, for the purpose of administration, into two parts with headquarters at Jeypore and Rayagada with an Assistant Dewan in charge of each. Further it was subdivided into Revenue Thanas placed in charge of Amins known also as *Nigaman*. There were eleven such thanas in the Jeypore division and six in the Rayagada division. There were Revenue Inspectors under the Amins. The village establishment consisted of the Headman or *Naik* and certain menials called *Bariks, Chellans* or *Gondos* and they were paid out of the profits accrued from the cultivation of certain lands set apart in each village for them. These were called Naik's land. Rents were collected and deposited in a strong room in each Thana Office. At places where rents were paid in kind, i.e., grains, there were wooden granaries to store them. There were some big granaries in Jeypore, Borigumma, Kotpad and Nowrangpur and the total capacity of all these granaries was about 45,000 Garces.

The total revenue collected in this estate was about twelve lakhs excluding that from forest which yielded more than four lakhs. Out of this, one and a half lakhs was spent on establishment, one lakh on the taxes paid to Provincial Government and the Local Boards, one lakh on yearly pension paid to the widow of the late Maharaja, nearly one lakh on the maintenance of temples and one lakh on the annual contribution to the Andhra University.

149. Various Land-revenue systems

The Land-revenue Administration was the survival of the ancient feudal system and the methods according to which it was administered were without parallel in other parts of Madras. No survey or settlement was ever carried out in any part of the district. Prior to the abolition of the Jeypore zamindari, the *Jirayati* lands in the estate were administered partly on ryotwari system and partly on a village rent system called *Mustajari*. The relation between landlords and tenants was governed by the provisions of the Madras Estates Land Act of 1908, which was administered by the District Collector and the Revenue Divisional Officers. Under the Act the tenants had the occupancy right on their holdings. Previously they did not possess this right. Moreover, the landlord could evict a tenant only by the authority of law. Now the rights and privileges of the tenants are protected under section 8 (*i*) of the Orissa Estates Abolition Act. The tenants having occupancy rights during the zamindari enjoyed the same privileges after abolition.

(*i*) Ryotwari

The ryotwari system placed the ryots in a better position than those in Mustajari villages. This system was prevalent in 587 villages in the year 1945, mostly in Rayagada subdivision. Agreements, such as *Cowls* and *Kodpas*, were executed between the landlords and tenants by which the latter secured the holdings. Receipts were granted in proper form to the ryots by regular Revenue Establishment of the estate. The estate used to keep for each ryotwari village a register of ryots commonly known as Demand Register which showed each ryot's holding and the rent due from him. The holdings were described by their local names and a rough description of their boundaries was given, the area being estimated either on their seed or plough capacity. Each ryot paid his rent either to the Amin or to one of the villagers appointed by the estate as the Revenue Naik, and obtained a written receipt for the amount from the land-holder or the person authorised to collect rent.

It appears from the Partially-excluded Areas Enquiry Committee Report, 1940, that there were then only 745 ryotwari villages in the district.

(*ii*) Inams

By the terms of the Permanent Settlement the reversionary right in Inam tenures then existent was reserved to the Government, though the *Kattubadi* on them was included in the assets of the estate and was payable to the zamindars and proprietors. In 1862 the Inam Commission appointed by the Madras Government visited the Vizagapatam district and permitted holders of pre-settlement Inams to enfranchise their grants by payment of an annual quit-rent fixed according to circumstances. They could thereby avert the risk of their Inams being reverted

to Government. The quit-rent thus fixed did not vary thereafter. But no probe had ever been made into the status of the various Inamdars in Jeypore and the hill tracts of Pachipenta. In fact, there is no practical distinction between pre-settlement and post-settlement grants in the district, the Government never having exercised their right for reverting to the former either by resuming them or enfranchising them. Owing to the absence of reliable records it has become impossible to ascertain the date of an original grant.

The Inams in the district were of three kinds, namely, gift or *Dana Mokhasa* and service, but the last two terms were often used as interchangeable. The payment made by the grantee to the Maharaja was known alternatively as *Tonki* or *Kattubadi*, the former being an Oriya and the latter a Telugu term. *Dana* grants were usually made to Brahmans for religious purposes. *Mokhasas* were granted in favour of the Raja's relations or other persons of rank and were subject to lapse on failure of direct heirs. Frequently, a condition was attached to them requiring the grantee to appear with a certain number of retainers at the Dashara Durbar or to perform certain other services. Some *mokhasa* grants, known as *Sarva mokhasas*, were made free of all *Tonki*, only with service conditions attached to them. Ordinary service grants were made for such minor duties as doing worship to certain deities, supplying the Maharaja with household necessities and performing domestic service in the palace.

Of the three types of Inamdars the *mokhasadars* were the most important. These beneficiaries included persons of varying status, ranging from the grantee of a single village to a feudatory chief like the Thatraj of Bissamcuttack, who ruled an estate of hundreds of square miles and was accorded the title of Raja. All of these large feudal estates were resumed by the Maharaja but the four most important, namely, those of Bissamcuttack, Kalyansingpur, Nowrangpur and Malkangiri, survived to the recent times. The Bissamcuttack grant was resumed in 1926 and that of Kalyansingpur in 1892. The last ruler of Malkangiri, the Ranee Bangara Devi, was deposed in 1872 and the Nowrangpur grant lapsed for want of heirs in the year 1912. Before abolition, most of the *mokhasas* were small properties of a dozen or fewer villages but those of Ambadola and Jagadalpur in the Bissamcuttack tahsil, which were grants made originally by the Thatraj but recognised and continued by the Jeypore Maharaja after the resumption of that estate, are exceptions consisting of about 150 and 60 villages and *Kattubadi* of Rs. 200 and Rs. 160, respectively. S. Sundar Raja Iyengar explains *mokhasa* in his 'Land Tenure in the Madras Presidency' in the following manner —"*Mokhasa* was a well-known term in the Northern Sirkars and that the term itself implied that it was a tenure subject to service. It took this form when it was granted to servants and military

chiefs in lieu of pay; sometimes it was granted to men of high position and influence, whose tenure was of a honorary or almost nominal nature." In the year 1953 four *mokhasas*, namely, Pukuli, Jagadalpur, Ambda and Durgi, were abolished. Similarly 500 Inam villages were abolished during the period 1954—57.

(*iii*) **Mustajari**

The *Mustajari* system, it seems, has almost the same origin as the *Gaontiahi* system of tenure in Sambalpur and there are also similar systems in some other districts of Orissa. But an exact description is difficult to be given as the system has never been defined by a settlement and there are numerous local variations. The *Mustajar* is an agent for the collection of rent, who is remunerated either by a grant of a piece of rent-free land known as *Hetha bhumi*, or a percentage of the collections. In theory the *Mustajar* is elected by the ryots but in practice the office is usually hereditary, being held by the Naik or headman of the village. The *Mustajar* receives a 'patta' locally known as a 'Kabala' from the zamindar and in return executes a *Kodapa* (agreement) in his favour. Fresh 'Kabalas' and *Kodapas* are normally executed only after the death of one of the signatories. The rights and responsibilities of the *Mustajars* are not defined by any law. The Maharaja can in fact appoint one, whom he likes, to the post and can remove him without having recourse to any legal process. The *Mustajars* are not required to keep any account or any written records of the holdings in their villages. In fact the only record-of-rights, in existence, was the Collector's Land Cess Register which was prepared every three years for the purpose of fixing the cesses payable to the Local Boards in the district.

Though the Estates Land Act made no specific mention of the *Mustajari* system, the position was that a *Mustajar*, being an agent of the landlord, was bound by the terms of the Act, in his relation with the ryots in his village, whereas the relationship between the zamindar and the *Mustajar* was a civil one in which the Revenue Courts have no concern. The Act prohibits enhancement of rent except at a settlement or by the decree of a court, but instances have come to light where such enhancements have been made without authority. Instances of the *Mustajars* redistributing the holdings in their villages, disregarding the occupancy rights which the ryots possessed, were still there. The Act provided remedy for such abuses but the backwardness and ignorance of the people were such that it could scarcely be invoked.

There were doubtful points regarding the relationship between the zamindar and the *Mustajar*, which required to be made clear either by legislation or a settlement. For instance, there were local variations in the method of assessing new cultivation. In some thanas the *Mustajar* leased out waste lands and no enhancement was made in the *sist* which he paid to the zamindar, in others the corresponding enhancement of

sist was made. But elsewhere the estate has been leasing out waste lands and collecting the rent quite independently of the *Mustajars*. There was a similar confusion regarding the right to the usufruct of trees standing on waste lands.

(*iv*) **Rents**

Rent was paid either in cash or in kind, cash rents being more common on the 3,000-foot plateau (where the crops are mostly dry) and in the Rayagada subdivision than on the 2,000-foot plateau of Jeypore itself where much paddy is raised. The grains received as rent were stored in the granaries at the Thana Offices and held up until prices were high and then sold to traders. Where cash rents were in force the assessment was usually a certain sum on each plough and hoe used. This varied from Rs. 2 to Rs. 6 a plough and from annas 4 to annas 8 a hoe, according to the quality of the soil and the accessibility of the village. Normally a single ryot was assessed on the assumption that he had one plough and a hoe and was permitted to cultivate as much land as he could. Resentment was felt when the estate or the *Mustajars* attempted to apply the rule literally with the ryots possessing more than one plough or hoe. We get the following relevant account from the report of the Partially-excluded Areas Enquiry Committee, Orissa, 1940 :

> "We have already referred above to the scheme of the annual royalty system or plough tax, as desired by the Chief Forest Officer, Jeypore estate. This was approved by the Assistant Commissioner, Orissa Agency Division, in 1921. In fixing this annual licensing fee or rather the royalty, a standard had to be adopted. The plough used by the raiyat was taken as the Unit and royalty was fixed according to the locality and the number of ploughs a raiyat used. It is laid down in the Chief Forest Officer's circular, dated the 11th March 1922, that this annual licence is optional and has to be issued only with the mutual consent of the villagers and the estate. The assessment has no legal basis and the payment is said to be voluntary on the part of the people. We have also referred to the statutory concession, granted to certain classes of people called the 'privileged class', as regards the use of timber and forest materials under the Jeypore Forest Rules and also to the privileges extended to them by the estate in 1921 while introducing the annual royalty system."

Where grain rents were in force the rent was generally fixed upon the seed capacity of the land, the usual rule being that the ryot paid as rent a quantity of grain equal to that required to sow the land. This was the system prevalent in Jeypore tahsil and Nowrangpur and Malkangiri subdivisions. Here also, there were anomalies and local variations in the matter of practice. In these areas all the valuable land was cultivated for paddy and dry crops were comparatively unimportant. In recent years, no rent was claimed on dry land and the general belief gained ground that

ryots were to cultivate dry land without payment of rent. The estate claimed the right to levy rent on dry lands and in some areas the ryots agreed to the demand while in others they resisted it.

In addition to cash and grain rents, one or two minor miscellaneous dues were still levied. In former days the assessments used to include stipulated quantities of oil, ghee, skins, arrow-root and *Suan*, but when the estate was under the Government management they gradually changed to cash payments. The only items of this kind which survive are the grass *sist* levied in certain thanas of the 'Upper' division, the proceeds of which are used for the thatching of estate buildings, and the customary *bheti* or offering of a goat or fowl which some villages are required to make at Dashara.

The general uncertainty which existed regarding the rights and customs in the land-revenue system was undoubtedly very unsatisfactory and it was hoped that they will be set right at no distant time by a general survey and settlement. Nevertheless, taking the totality into consideration it may be said that the relations between landlord and tenant were good.

In Government Resolution No. 4103-E.A., dated the 7th June 1955, the *Mustajari* system in the district was abolished with effect from 1st July 1955 excepting the inaccessible Bonda areas in the Malkangiri subdivision which were mostly inhabited by the aboriginals. As a result of this, rents are now being collected from the tenants directly by the Government. The 'Hetha lands' which were being enjoyed by the *Mustajars* have also been abolished and are being assessed to rent. The *Chellan* lands have also been resumed since *Chellan* service is no longer necessary after the abolition of the *Mustajari* system. The *Chellans* were rendering help previously to the *Mustajars* in the matter of collection of land-revenue.

150. Present system of survey, assessment and collection of land-revenue

(i) Introduction and Programme

Koraput was an unsurveyed tract when it was constituted a new district on the creation of the Province of Orissa on 1st April 1936, after its separation from the Vizagapatam district of Madras. Great difficulty was then experienced by the administration for want of reliable particulars regarding extent and ownership of lands. In order to secure the ryots and the land-holders of their respective legal rights it was necessary that a survey should be made and record-of-rights prepared which would be of immense help in the general administration of the district.

Before embarking on such a huge scheme in an area covering the entire district, it was decided to take up the operations in the first instance in only 20 villages of Boipariguda area as an experimental measure

in the year 1938. The survey and record-of-rights operations were carried out under the provisions of Madras Survey and Boundaries Act (1923) and the Madras Estates Land Act (1908). The result of the experience gained in the experimental survey was encouraging. A programme was framed for taking up survey and settlement operations in the entire district. Operations began in right earnest in the field season of 1941-42 in Block A covering 545 villages of Umarkot area. After completion of the preparation of preliminary record-of-rights, the operations were suddenly suspended due to World War (1939—45) but were resumed in 1947-48. The original programme framed was revised in the light of the Government decision to give priority to more developing areas, which meant taking up selected pockets throughout the district. Later in 1951 Government reviewed their order and decided to include the entire district in the programme of survey and settlement. Accordingly, a revised programme dividing the entire district into 9 blocks (from A to I) was approved by Government on 22nd August 1951. Again in 1958, Malkangiri was omitted from the programme as having too little cultivation to pay for the expenses of survey but was again included in 1959-60 on the wake of the Dandakaranya Development Authority getting interested in the area for the resettlement of the displaced persons from East Pakistan. The town areas were left out of survey at the time of general survey of the surrounding villages, but they were later taken up in the year 1959-60 for survey and record-of-rights operations only and not for rent settlement. The latest settlement programme covered the entire district excepting about 500 square miles of Bonda hill and Kondakamberu areas which are the most inaccessible and the least populated and cultivated region in the district. The survey of this area is proposed to be taken up in the year 1969-70.

(*ii*) Method of survey

A village was taken as the unit of survey. Plane table method of survey of Bihar and Orissa pattern was decided to be adopted in Koraput against the Chain Survey method followed in Ganjam the former being less costly. Cadastral survey is based on the Polygon of traverse, done either by Theodolite or by plane table. The former is more accurate, at the same time more costly and also time taking. Theodolite traverse was done by the parties of Deputy Director of Surveys, Bihar, in 5 per cent of the villages of Blocks A, B and B-1 (i.e., the area covered by the present Nowrangpur subdivision) and in rest of the villages of these blocks plane table traverse was done. Subsequently, it was decided to get all the villages traversed by the T. T. S. Party, Bihar, Accordingly, cent per cent villages of Blocks C, D, D-1 and E (i.e., a small portion of Koraput subdivision and a major portion of Rayagada and Gunupur subdivisions) were traversed by the T. T. S. Party. Portions of E-1 and G were also traversed cent per cent by the T. T. S. Party, Bihar. But as

it was not possible on the part of the T. T. S. Party, Bihar, to take up traverse work in accordance with the programme, it was thought necessary to take up Theodolite traverse only in 5 per cent of the villages in the remaining blocks. Accordingly, 5 per cent of the villages of Blocks F, F-1, and G (i.e., a major portion of Koraput subdivision) were traversed by the T. T. S. Party. But plane table traverse was done in all the villages of Blocks H and I (i.e., the present Malkangiri subdivision). The inter-State boundaries have been completely traversed by the T. T. S. Party, Bihar.

(*iii*) Administrative control

The settlement operations of the district was under the control of the Settlement Officer, Ganjam-Koraput, with headquarters at Berhampur till the end of 1954. Afterwards, a separate Settlement Officer was placed in charge of settlement work of the district with his headquarters at Jeypore, till 1st August 1960, when the Ganjam-Koraput Major Settlement was again formed having headquarters at Berhampur with the extension of survey and settlement operations to ryotwari areas of Ganjam district.

(*iv*) Progress

There are in all 5,594 villages in the district (excluding Kashipur tahsil. Survey and preparation of record-of-rights have so far been completed in 5,463 villages. The remaining 131 villages have not been taken up for survey because 120 of them are in the unsurveyed Bonda hill area and 11 of them relate to Kotiya group of villages which have been held up owing to discrepancies in the inter-State boundary. Out of 5,463 villages completed for survey and preparation of record-of-rights, rent settlement has so far been complete in 5,246 villages including the villages in Malkangiri and Motu tahsils. Rent settlement is now under progress in 18 villages situated on the border of Orissa and Andhra in Rayagada subdivision. Rent settlement will not be taken up in 86 villages, constituting 19 villages of town area and 67 villages of Machkund basin area submerged under water, where operations will be continued till final publication of the record-of-rights. Rent settlement in the remaining 113 villages could not so far be taken up owing to non-finalisation of the inter-State boundary and non-disposal of the writs and suits filed by the Inamdars against abolition of their Inams under the provisions of the Orissa Estates Abolition Act. These matters have now been finalised and the proposal for rent settlement of these 113 villages is pending. Appendix I shows the up-to-date progress of settlement in each block.

(*v*) Rent settlement

No fixed or uniform principle was followed in this district in the matter of assessment of rent payable by the ryots to the zamindar, Inamdar or the *Mustajar*. In most of the villages the *Mustajari* system

of rent collection was in vogue. The *Mustajar* was an agent of the landlord or Inamdar for collection of rent. He was in the position of a headman, but his rights and responsibilities were not defined by any law. The remaining areas were known as ryotwari areas where the landlord was directly collecting rent from the ryots through paid officials. After abolition of the estate on 29th December 1952 under provisions of the Orissa Estates Abolition Act, the *Mustajari* system has been abolished except in the Bonda hill area and rent is now collected by Government directly from the ryots.

The rent demand of each ryot was not based on the quantity or quality of land held by him. In some places assessment was done on the seed capacity of land and in others on the number of ploughs held by a ryot Due to this irrational way of assessment the rates of rent varied from village to village and holding to holding having similar characteristics and facilities. Further in some places, i.e., in Koraput subdivision excepting Narayanpatna P.-S., Paddy lands were not generally assessed and in some other areas, i.e., in Nowrangpur and Malkangiri subdivisions, *Dongar* lands were not assessed. In Rayagada and Gunupur subdivisions and in Narayanpatna P.-S. both Paddy and *Dongar* lands were assessed. Mixed rent, i.e., rent in kind and cash, was prevailing in Nowrangpur and Jeypore areas, while Koraput, Rayagada, Gunupur and Motu areas had generally rent in cash only. The rent in kind generally consisted of paddy, straw and thatching grass. In a few cases, it also included ghee, oil, guda (molasses) and goat. This further irrationalised the rent system. In 1952 it was ordered by the Court of Wards to remit one-third of the paddy rent and the whole of grass rent if the ryot paid up his dues before the end of the agricultural year.

In the present rent settlement, effort was made to rationalise the prevailing irrational and discriminating rent structure. Fair and equitable rent was fixed on a scientific principle correlating the settled rent to productivity and area of the land. The cultivated lands of the district were broadly classified into three classes, namely, (*i*) Paddy, (*ii*) *Dongar*, and (*iii*) *Attal* (alluvial soil on the side of rivers) and to allow for variations in productivity each class of land was further subdivided into three sub-classes, namely, I. II and III. Villages were formed into groups to fix uniform rates for similar classes of lands. The yield per acre of each such sub-class of land in each group was determined by crop-cutting experiments and by enquiries from the people, then the gross yield was converted into gross income at average of the prices prevailing during the pre-war years which were considered as normal years. From the gross income thus determined, deductions were allowed towards cost of cultivation, vicissitudes of season and cartage and merchants' profit, to arrive at the net income. The principle of fixing

the fair and equitable rent at one-third of the net income was generally followed subject to adjustments in favour of the ryots in case of abnormal increase. The rates of rent in the villages of Block A (Umarkot area) vary from Re. 1·62 P. to Re. 0·56 P. in Paddy lands and Re. 0·37 P. to Re. 0·19 P. in *Dongar* lands, those in Blocks B and B-1 (Jeypore-Nowrangpur-Kotpad-Borigumma area) vary from Rs. 3·50 P. to Re. 1·37 P. in Paddy lands and Re. 1·12 P. to 0·37 P. in *Dongar* lands and those in Block C (Koraput-Semiliguda area) vary from Rs. 2 to Re. 1·12 P. in Paddy lands and Re. 0·75 P. to Re. 0·50 P. in *Dongar* lands. The rates of rent in Blocks D, D-1, E, E-1, (Rayagada and Gunupur subdivisions) vary from Rs. 5·25 P. to Re. 0·50 P. in Paddy lands and Rs. 2·85 P. to Re. 0·50 P. in *Dongar* lands, those in Block F (Kakkiriguma-Lakshmipur-Guma-D a s m a n t a p u r area) vary from Re. 2·40 P. to Re. 1·35 P. in Paddy lands and Re. 1·12 P. to Re. 0·37 P. in *Dongar* lands. In Block F-1 (Narayanpatna area) the rates vary from Rs. 4·25 P. to Rs. 1·25 P. in Paddy lands and Rs. 2·85 P. to Re. 0·37 P. in *Dongar* lands. In Block G (Pottangi-Nandapur-Padwa-Machkund area of Koraput subdivision) rates vary from Rs. 2·75 P. to Re. 1·37 P. in Paddy lands and from Re 1·12 P. to Re. 0·37 P. in *Dongar* lands, in Block H (Govindapalli-Salimi-Mathili-Padmagir-Malkangiri area) from Rs. 3·60 P. to Re. 1·10 P. in Paddy lands and Re. 1·50 P. to Re. 0·50 P. in *Dongar* lands and in Block I (i.e., Venkatapalam P.-S. area) the rates of rent vary from Rs. 2·90 P. to Re. 0·70 P. in Paddy lands and Re. 1·30 P. to Re. 0·50 P. in *Dongar* lands.

Attal lands have been assessed at the rates applicable to Paddy lands of the same sub-classification and *bari*, tope and other lands at the rates applicable, respectively, to 1st, 2nd and 3rd class *Dongar* lands. Appendix II shows the subdivisionwise effects of rent settlement, Rayagada subdivision embracing Gunupur but excluding Kashipur P.-S. The overall effect of rent settlement is that against the old rent of Rs. 16,44,698·17 P. (Paddy rent valued at current prices after allowing 1/3rd remission), the settled rent in the assessed area of 1,103,946·28 acres is Rs. 19,56,551·83 P. and in the unassessed area of 577,912·84 acres it is Rs. 5,95,760·50 P. A statement showing the demand, collection and balance in respect of land-revenue comprising cash and kind rents, cess and miscellaneous income for the years 1958-59 to 1962-63 may be seen separately at Appendix V to V-D.

151. Legal position and preparation of Khatas under different status

The Madras Estates Land Act, 1908, was in force till the abolition of the estates on 29th December 1952. The prepration of record-of-rights and settlement of rent were carried on till the aforesaid date under the provisions of the Madras Estates Land Act and where proceedings were already initiated under the Madras Estates Land Act, the pending

proceedings till the republication or final publication, as the case may be, continued under the Madras Estates Land Act. In 3,440 villages, preparation of record-of-rights was completed under the Madras Estates Land Act. In 1,497 villages where preparation of record-of-rights was initiated after repeal of the Madras Estates Land Act, Government issued executive orders for preparation of record-of-rights and settlement of rent as there were no other laws under which the operations could be carried on. The proceedings in these villages were validated under section 38 of the Orissa Survey and Settlement Act (1958), which came into force in a major portion of this district in Revenue Department No. 53478 -327/60-R., dated the 12th December 1960. The Orissa Survey and Settlement Act (1958) was enacted to do away with a bewildering variety of settlement laws and procedure prevailing in parts of the State and to prescribe a uniform law and procedure for the entire State It was an improvement on the Madras Estates Land Act in Koraput as a new short-cut procedure was prescribed for simultaneous proceedings of survey, preparation of record-of-rights and settlement of rent in place of independent procedure prescribed for each stage in the Madras Estates Land Act. In 526 villages of Malkangiri subdivision preparation of record-of-rights and settlement of rent were done under provisions of the Orissa Survey and Settlement Act although survey itself was technically done under the Madras Survey and Boundaries Act owing to an earlier notification issued under the latter Act, which (the M. S. and B. Act) has since been replaced by the Orissa Survey and Settlement Act

Unlike the Orissa Tenancy Act. the Madras Estates Land Act while governing the relationship between the land-holder and his ryot did not govern the relationship between the ryot and his tenant and did not recognise any intermediary between the land-holder and the ryot. Therefore, *Bhagchasis* and *Madhyasat wadhikaris* (tenure-holders) have not been recorded in the settlement records although there were only a few such tenures in this district In Malkangiri subdivision, however, owing to the definition of 'Tenants' and 'Landlords' given in the Orissa Survey and Settlement Act under which the records-of-rights were prepared in this subdivision, a few Sikimi Khatas have been prepared in the names of the *Bhagchasis* under their respective ryot-landlords. The irresumable Inams were treated as separate 'estates' under section 3 (2) (*e*) of the Madras Estates Land Act and so the Inamdars were given Khewats, i.e., the record of proprietary right. But difficulty arose in properly recording the incidence of tenure of the resumable Inamdars. Following the North Orissa pattern, Mentakhatas were prepared for such tenures in the names of the Inamdars showing *Nijdakhal* and *Prajadakhal* lands. Notes were recorded in the remarks column of the corresponding Khatian regarding the right of the Inamdars to collect rent from individual Khatadars. After

abolition of the estates, as the rent collection rights have vested in Government, necessary corrections are being effected in the records by getting orders of the Board of Revenue under section 172 of the Madras Estates Land Act by deleting such entries.

The following kinds of Khatas have been prepared during settlement :

1. Ryoti [vide definition in Sec. 3 (16) of M. E. L. Act]
2. Private [vide definition in Sec. 3 (10) of M. E. L. Act]
3. Parityakta Bedakhali ryoti (for surrendered/abandoned and for the lands in khas possession of the land-holder which are not private lands).
4. Jamadharya-Jogya (for assessable lands)
5. Abad-Jogya Anabadi (for cultivable waste)
6. Abad-Ajogya Anabadi (for uncultivable waste)
7. Poromboke (for communal lands and reserved lands in all areas excepting Malkangiri).
8. Naukari Mafi (for lands held on service tenure)
9. Departmental
10. Sarbasadharana (communal lands in Malkangiri subdivision only).
11. Rakhita (reserved for the benefit of Government and people in Malkangiri subdivision only).
12. Sikimi (rights of Bhagchasis in Malkangiri subdivision only)
13. Gharbari (in town areas only)

152. Land Reforms

(*i*) Relationship between land lord and tenant.—History of relationship and measures taken to secure the interest of the tenant class

Prior to the Madras Estates Land Act (1908), the relation between landlord and tenants was nowhere defined. As no survey and settlement had ever been carried out, assessment was roughly levied on each plough and hoe and on the seed capacity of the land. A tenant was permitted to cultivate as much land as he could. The tenants had no occupancy right on the land. The uncertainty of their tenure made them unwilling to effect any improvement on the land. Whenever overassessment was made the tenants used to cultivate elsewhere. Therefore, in this sparsely populated district the land-owner tied as many ryots for his lands as possible and took care to put pressure on them. It is but an admitted fact that the tenants of this hill country were assessed more lightly than their brothers in the plains. It is said that the relation between landlord and tenants was on the whole

good. The *Jirayati* lands of the estate were administered on *Mustajari* system and to a very small part on ryotwari. In the ryotwari villages the tenants paid their rent directly to the Estate officials. *Cowls* and *Kodapas* were exchanged between the zamindar and the tenants which, to some extent, recognised and secured the holdings of the ryots. But the *Mustajari* system had no legal recognition and varied from place to place. The *Mustajars* in course of time became very powerful and oppressive. The landlord paid no heed to the oppression of the *Mustajars* but cared only for the payment of the agreed amount. The tenants did not have records of their lands and they were entirely at the mercy of the *Mustajars*. The Madras Permanent Settlement Resolution XXV of 1802 laid down, "The zamindars or landlords shall enter into engagement with their ryots for a rent, either in money or in kind, within a reasonable period of time, grant each ryot a Patta or a Kaul defining the amount to be paid by him and explaining any condition of their engagement. And the zamindars or land-holders shall grant regular receipts to the ryots for discharges in money or in kind made by the ryots on account of the zamindars. If a zamindar after the expiration of a reasonable period of time from the execution of his *Kabuliyat* neglects or refuses to comply with the demand of under-farmers or ryots for the Pattas or receipts above mentioned, shall be liable to pay such damages as may be decreed by the Adalat to the complainant."

But it is apparent that no Kuala or Pattas were issued nor a single receipt given for the rent paid even after passing of the Madras Estates Land Act (1908) though it was specified under section 65 that if the land-holder or other persons receiving rent on his behalf refused or failed to credit the rent paid for the year, the ryot shall be entitled to recover from the land-holder, on application made to the Collector for that purpose, compensation not exceeding double the amount or value of the rent paid. The Madras Estates Land Act made no specific mention of the *Mustajari* system as already stated. It even prohibited enhancement of rent except at a settlement or by the decree of a court. But *Mustajars* continued to levy enhancement of rent and even redistributed the holdings in a village disregarding the occupancy rights of the tenants. The provisions of the Act were almost unproductive to the tenants due to their ignorance and backwardness. The Partially-excluded Areas Enquiry Committee strongly recommended for the conversion of the *Mustajari* system into ryotwari system which would ensure improvement in their condition.

The rent paid by the tenants was not determined by any fixed principle but was governed by custom which varied in different parts of the district. The Madras Estates Land Act prohibited the enhancement of rent except at intervals of twenty years on good cause shown

by the landlord in a suit before the Revenue Court and the Act also empowered the court to fix a fair rent in certain cases where disputes had arisen.

But no such decision of the court could be found in the annals of Land-revenue administration of the district. As a general rule, rent of the areas, where paddy was largely grown, was calculated on the seed capacity of the land. An experimental survey of some twenty villages in Boipariguda thana was conducted by the Settlement Department during the year 1939-40 and it was found that the average rental per acre was between 12 and 14 annas. But in Rayagada subdivision the rent was much higher. The maximum rate of rent at present is Rs. 3·50 P. The rate of rent is fixed according to the quality of soil and the nature of land. In the past, rent was being fixed on dry lands on the method of 'plough and hoe' system. The ryot paid the rent on the number of ploughs and hoes which he used for cultivation. The rate of rent varied from As. 2 to As. 6 a plough, and from As. 4 to As. 8 a hoe.

In addition to cash and grain rents, one or two minor miscellaneous dues were also levied. They used to include oil, ghee, skin, etc. and also thatching estate buildings and the customary offering of goats or fowls which some villages were required to make at Dashara.

Under section 8 (1) of the Orissa Estates Abolition Act, 1952, the tenants became, from the date of vesting, the tenants of the State Government and they held the land with the same rights and subject to the same restrictions and liabilities as they were entitled or subject to immediately before the date of vesting. The *Mustajari* system has also been abolished. The whole of the district has been surveyed except a portion of Malkangiri subdivision and rent settlements made in a number of blocks.

(*ii*) There were no agrarian movement in early times as the district is largely populated by backward aboriginal people. They were completely devoid of any such idea.

153. Restriction on alienation of land

Even though the survey and settlement operations have led to the conferment of formal ryoti rights on a large number of people whose status was hitherto indeterminate, this right as far as the majority of the tenants are concerned is subject to certain limitations which do not obtain in the coastal districts. The majority of the tenants belongs to the Scheduled Tribes and their right in their holdings is restricted by the provisions of the Orissa Scheduled Areas Transfer of Immovable Property (By Scheduled Tribes) Regulation, 1956 ; they cannot transfer their holdings to any one, who is not a member of any of the Scheduled Tribes, without the permission of the competent authority who usually is the Subdivisional Officer. This restriction has a historical background. It was realised in the beginning of the century that the tribal

tenants were easily induced by money-lenders and people of the plains to part with their lands on extremely inadequate considerations and the transactions, more often than not, were fraudulent. The zamindars of Jeypore had not taken any effective steps against such alienations of holdings. In 1917 the Agency Tracts Interest and Land Transfer Act was enacted which prohibited transfer of immovable property "situated within the Agency tracts by a member of the hill tribe unless made in favour of another member of a hill tribe, or with the previous consent in writing of the Agent or of any other prescribed officer". This law also provided that when a transfer in contravention of the provisions of the Act was made, the Agent or any other prescribed officer could, either on application by any one interested or on his own motion, eject any person in possession of the property and can restore it to the transferor or his heirs. The law no doubt reduced the volume of alienations, but unauthorised transfers were still frequent. This law has since been replaced by the Orissa Regulation referred to above. Thus for quite sometime ryoti right in land, as far as the Scheduled Tribes are concerned, has been subject to certain restrictions The number of landless persons is, however, large because large tracts of agricultural land had already been transferred prior to the Act of 1917 or have been transferred thereafter without the law being invoked. The latter has several explanations, the most important of which is the transferors' disinclination to be engaged in litigation against one who is practically the only financier and banker in these tracts ; besides, the cost and botheration of the litigation do not appeal easily to the tribal. The scope of reclamation of waste lands is also limited in the district in view of its hilly terrain and, in the result, unequal distribution of land is more pronounced than in many other districts. It is in this context that the Bhoodan Yagna Campaign of Acharya Vinoba Bhave assumes special significance.

154. Bhoodan

Under the Orissa Bhoodan Yagna Act, 1953 (as amended in 1956) the Bhoodan Yagna Samiti of Orissa receives, administers and distributes all lands donated to the Samiti. 'Bhoodan Yagna' is defined as the movement initiated by Sri Vinoba Bhave for acquisition of land through voluntary gifts with a view to distributing it to landless people. The Bhoodan Yagna Samiti is a body having a common seal and vested with the capacity of suing and being sued. All the members including the Chairman are nominated by Sri Vinba Bhave. The Samiti has its representatives and workers in each of the districts. The Bhoodan Office in Koraput district is situated at Jeypore. These representatives actually receive and distribute the lands on behalf of the Samiti. When any gift of land is made to the Samiti, the Samiti presents the Bhoodan declaration along with a list of persons to whom the land is distributed before the Revenue Officer who after enquiry either confirms the declaration or supersedes it. The Revenue Officers are the Tahsildars of

the respective areas. Where the declaration is confirmed by the Revenue Officer, the lands are transferred to the grantees from the date of distribution with such rights and liabilities and subject to such conditions, restrictions and limitations as provided by or under this Act. Where the Bhoodan declarations are superseded the donation stands cancelled and the owner is reinstated in his former rights as if no such donation has been made.

The total area of land donated to the Samiti was 78,566 acres by the end of 1964. The majority of lands in this district is owned by non-Adivasis. The Bhoodan movement is bringing about a revolutionary change in the economic life of this district by distributing lands to Adivasis. If this campaign is carried to successful ends from village to village, it will give prosperity and happiness to the landless Adivasis. When all the cultivated lands are donated to the Samiti, the Samiti transfers the lands to the village community. The members of the village community cultivate the land collectively. It not only increases the productivity of the land, but brings a sentiment of brotherhood among the villagers. Besides this Bhoodan movement, several villages are donated to the Bhoodan Samiti and the donation is termed 'Gramadan' which is another aspect of the movement. In this district 1,613 villages have been donated towards Gramadan. In case of Gramadan the ownership of the land vests in the village community after which private or individual ownership ceases to exist. The land can be cultivated jointly by the villagers if they so desire or can be allotted equitably among the families of the village for individual cultivation. The principle of the common ownership of the land provides a rational basis for economic planning of the villages.

155. Rural wages and agricultural labour

Labour is comparatively cheap in the district. Agricultural labour as well as all forms of casual labour comprise a considerable number of females. A peculiar form of contract labour in the district, which admittedly is on the decline, is what is known as *Gothi* or *Khambari* system. Under this system the debtor agrees to repay the creditor's loan by his labour for which he is paid at reduced rates. At times, no payment except the subsistence of the labourer is involved. The system was abolished in 1948 by the Orissa Debt Bondage (Abolition) Regulations. It cannot, however, be claimed that it is totally extinct now, even children are employed as labourers and they are engaged in tending the cattle or doing menial services.

The rates of wages have been discussed in Chapter IX.

156. Administration of other sources of revenue

(i) Stamps

Stamps of all kinds, that is, ordinary postages stamps, Central Excise stamps, National Savings stamps, judicial and non-judicial stamps are sold from the Treasury and Sub-Treasuries in Koraput

district and stamp vendors supply stamps to the general public. They earn their commission on the sale of each stamp. Issues are made from the District Treasury direct to the parties as there are no stamp vendors in the district headquarters. Adequate stock is always maintained in the District Treasury to avoid difficulties in their availability.

(ii) Income-tax

This is a Central revenue. The district at present has no office of this Department. Formerly Rayagada was the headquarters of an Income-tax Officer. It has since been shifted to Titlagarh in the district of Bolangir. The Income-tax Officer from Titlagarh administers this district as regards the assessees, other than the salaried officials, who are under the jurisdiction of the Income-tax Officer, Salaries Circle, Puri. Inspectors of Income-tax visit different places for the purpose of detecting evaders and the Income-tax Officer makes his round of tours occasionally to deal with assessment cases. The assessed tax and the penalty, if any, are credited in the Treasury and Sub-Treasury under the appropriate head of account. Credits under this head of account for a period of 8 years are given in Appendix IV.

(iii) Sales Tax

After passing of the Orissa Sales Tax Bill in 1947, the Sales Tax administration in the district came into operation that year. The headquarters of the Sales Tax Officer is at Jeypore. This is obviously because Jeypore is the biggest town in the district and commercially the most important one. The district administration is centralised and the entire machinery is located at the headquarters at Jeypore. The assessing officers visit important business centres in the district for the purpose of assessment. The Inspectors undertake tours to make enquiries and to detect tax evaders.

In the beginning a dealer whose annual gross turn-over exceeded Rs. 5,000 was liable to pay sales tax. Subsequently, the minimum taxable quantum was raised to Rs. 10,000.

Koraput was an important district from the point of view of sales tax till the Indian Constitution by its Article 286 restricted its scope. Levy on exports was put a stop to. Koraput is a major exporting district. Hence, the restriction so imposed limited the working of the Act greatly. Major exports are rice, oil-seeds, timber, chilli and tamarind.

The District Sales Tax administration is under the control of the Commissioner of Sales Tax whose headquarters is at Cuttack. This is under the Finance Department of the Government. The Officer belongs to the Orissa Finance Service. Since 1961, entertainment tax which was so long administered by the Collector of the district has come under the jurisdiction of the Finance Department and the Commercial Tax Officers have been given the charge of it. The number of dealers and the receipts from sales tax for 5 years together with receipts from entertainment tax may be found in Appendix IV.

(iv) Agricultural Income-tax

The operation of this Act in the district began in 1947. This is a tax on agricultural income and the annual taxable minimum is Rs. 5,000. Nowrangpur and Rayagada subdivisions have rich agriculturists. Bulk of the tax, therefore, comes from the assessees of these areas.

The number of assessees and revenue from agricultural income-tax for 5 years are shown in Appendix IV.

(v) Central Sales Tax

This is a recent introduction. The District Sales Tax administration has taken charge of this on behalf of the Central Government. A few goods, such as coal, cotton, hides, skins, iron and steel, jute and oil-seeds have for the present been brought within its scope. Levy even on exports is also permitted under this Act.

(vi) Registration

The Additional District Magistrate of the district is the District Registrar. The district has 8 Sub-Registrars. Out of these, only Jeypore has one officer exclusively for registration, the remaining 7 at Koraput, Nowrangpur, Rayagada, Gunupur, Bissamcuttack, Pottangi and Malkangiri are b ing managed by officers of the Revenue Department in addition to their own duties. The Stationary Sub-Magistrates of Nowrangpur, Rayagada and Gunupur and the Tahsildars of Bissamcuttack, Pottangi and Malkangiri are the *ex officio* Sub-Registrars of their jurisdiction while Second Officer, Koraput, is the *ex officio* Sub-Registrar for Koraput Sadar subdivision. Litigation in the district is small and so also the registration work.

(vii) Excise

The Excise administration of the district is managed by an Excise Superintendent who works under the general supervision of the Collector. Following is an account of excise-revenue collected during the years 1958-59 to 1962-63.

		Rs.
1958-59	..	1,95,250
1959-60	..	62,180
1960-61	..	63,030
1961-62	..	79,235
1962-63	..	10,327

(viii) Motor Vehicle Tax

Receipts under the motor vehicle tax are given below:

		Rs. P.
1958-59	..	3,44,632·39
1959-60	..	3,86,753·99
1960-61	..	4,71,982·99
1961-62	..	5,22,177·99
1962-63	..	6,86,853·85

APPENDIX I

Statement showing Settlement Operations

Name of Settlement block	Number of villages in the block	Name of the area	Number of villages where rent settlement has been completed	Present stage of operation in the remaining villages
1	2	3	4	5
A ..	545	Umarkot, Dabugan, Raighar and Pannabeda.	511	34 villages finally published under section 166 (2) of the M. E. L. Act after finalisation of inter-State boundary pending for rent settlement
B ..	908	Nowrangpur, Borigumma, Kotpad and Jeypore.	885	23 villages finally published under section 166 (2) of the M. E. L. Act after finalisation of inter-State boundary and disposal of writ, as the case may be, pending for rent settlement.
B-1 } C } ..	176	Portion of Koraput and Semiliguda P.-S.	176	..
D ..	705	Rayagada, Gunupur and Gudari.	688	Out of 17 villages, 16 villages have been finally publihsed under section 166(2) of the M. E. L. Act and now under rent settlement. In the remaining one village, namely, Purlendi, simultaneous proceedings under section 36 (1) (c) of the O. S. S. Act, 1958, survey, preparation of R. O. Rs. and settlement of rent are in progress.
D-1 ..	378	Puttasingi, Durigi and Kailasakota.	322	56 villages of Sardhapur Mutta are pending for rent settlement.

Name of Settlement block	Number of villages in the block	Name of the area	Number of villages where rent settlement has been completed	Present stage of operation in the remaining villages
1	2	3	4	5
E ..	564	Muniguda and Bissamcuttack.	563	Survey, preparation of R. O. Rs. and settlement of rent under section 36 (1) (*c*) of the O. S. S. Act, 1958, in village Kulti is in progress.
E-1 ..	461	Chandrapur, Seriguda and Ambadola.	461	..
F ..	388	Dasmantapur, Laxmipur, Kakkirigumma and Gumma.	388	..
F-1 ..	283	Narayanpatna, Bandhugan and Alamanda area.	283	..
G ..	531	Machkund, Padwa, Nandapur and Pottangi.	531	..
H ..	239	Mathili and Malkangiri.	239	..
I ..	119	Motu, Podia and Kalimela.	119	..
Town area	19	Jeypore, Koraput, Nowrangpur, Kotpad, Rayagada, Gunupur, Machekunda, Jalaput, and Anakadelli.	..	Attestation of R.O. Rs. is in progress.
Machkund basin area.	67	Padwa and Machkund area.	..	Preparation of R. O. Rs. is in progress.
Kotiya ..	11	Duthari area	..	Deferred
Bonda area	120	Bonda area		
Total ..	5,594		5,246	

APPEN

Subdivisionwise effects

Name of subdivision	Number of villages	Number of villages completed from rent settlement	Existing rent, kind rent converted to cash current prices after allowing 1/3rd remission in kind rent	Total area of unassessed land	Total area of assessed land	Total area of cols. 5 and 6
1	2	3	4	5	6	7
			Rs. P.	Ac Dc.	Ac. Dc.	Ac. Dc
Nowrangpur subdivision.	1,453	1,395	9,91,532·62	283,940·33	437,268 70	721,209 03
Koraput subdivision.	1,253	1,243	1,77,191·38	72,782·86	331,111·02	403,893·88
Rayagada and Gunupur subdivisions.	2,233	2,125	4,18,533·84	18,961·33	291,291 32	310,253·15
Malkangiri subdivision.	438	435	57,140·33	144,401·62	44,275·24	188,676·86
Total ..	5,377	5,203	16,44,698 17	520,096 64	1,103,946·28	1,624,032·92

DIX II

of Rent Settlement

Settlement		Total	Difference between settled and existing rent	Remarks
Over unassessed	Over assessed			
8	9	10	11	12
Rs. P.	Rs. P.	Rs. P.	Rs. P.	
2,20,214·19	8,69,965·39	10,90,179·58	98,646·96	57 villages pending for rent settlement and one village has no ryoti land.
98,889·59	2,80,755·63	3,79,645·22	2,02,453·84	3 villages in Block G and 2 villages in Block F-1 have no ryoti lands.
33,803 05	7,04,370·12	7,38,173·18	3,19,639·34	34 villages have no ryoti lands. 56 villages pending for rent settlement. 18 villages under different stages of settlement operations.
2,25,006 00	1,01,460·69	3,26,466·69	2,69,026·36	3 villages (one in Block H and two in block I) have no ryoti lands.
5,77,912·84	19,56,551·83	25,34,464·67	8,89,766·50	

APPEN

Revenue from

Item	1954-55	1955-56	1956-57	1957-58
	Rs. P.	Rs. P.	Rs. P.	Rs. P.
Postal Stamps ..	2,06,398·63	2,28,816·05	2,67,060·85	2,59,944·93
Non-Postal Stamps* .	1,44,593·91	1,82,311·61	2,02,299·28	1,74,937 36

*Judicial, Non-judicial, Special, Adhesive, Revenue, Copy

DIX III

Stamp

1958-59	1959-60	1960-61	1961-62	1962-63	1963-64
Rs. P.	Rs. P.	Rs. P.	Rs. P.	Rs. P.	Rs. P.
2,69,548·78	3,18,219·89	3,53,987·17	3,76,663·12	4,63,324·06	5,05,682·92
2,14,361·22	2,31,354·36	2,51,828·84	2,76,031·59	3,08,269·34	3,96,354·50

Stamps, Legal Practitioners' Stamps, Stamp Duty and Penalty.

APPENDIX IV

Statement showing collection of Income-tax, Sales Tax, Agricultural Income-tax and Entertainment Tax

Income-tax

Year		Gross collection
		Rs. P.
1955-56	..	3,18,677·73
1956-57	..	4,38,577·94
1957-58	..	2 21,927·51
1958-59	..	1,00,039·51
1959-60	..	1,18,354·29
1960-61	..	1,04,175 00
1961-62	..	3.28,680 31
1962-63	..	3,66,354 45

Sales Tax

Year		Number of dealers	Tax collected
			Rs. P.
1959-60		570	4,94,491·42
1960-61	.	578	9,39,573·74
1961-62	.	595	7,50,747·65
1962-63	.	630	8,73,854·11
1963-64	..	680	14,14,568·04

Agricultral Income-tax

Year	..	Number. of assessees	Tax collected
			Rs. P.
1959-60	..	124	56,753·54
1960-61	..	121	24,951·28
1961-62	..	123	1,47,881·02
1962-63	..	119	4,46,985·47
1963-64	..	128	22,216·96

Entertainment Tax

Year		Tax collected
		Rs. P.
1961-62	..	86,302·31
1962-63	..	62,313·41
1963-64	..	1,22,177·03

APPEN

Land-revenue D. C. B. statement

Item	Demand		
	Arrear	Current	Total
1	2	3	4
	Rs. P.	Rs. P.	Rs. P.
Rent cash ..	7,07,022·92	17,42,764·63	24,49,787·55
Rent kind .	5,31,610·00	2,43,113·00	7,74,723·00
Cess ..	99,584·34	1,33,168·52	2,32,752·80
Total .	13,38,217·26	21,19,046·15	34,57,263·41
1958-59 Miscellaneous ..	44,624·00	57,242·50	1,01,866·50

APPEN

Land-revenue D. C. B. statement

Item	Demand		
	Amount	Current	Total
1	2	3	4
	Rs. P	Rs. P.	Rs. P.
Rent cash .	7,14,494 68	17,54,503·58	24,68,998·26
Rent kind .	3,20,640 42	2,20,268·03	5,40,908·45
Cess .	92,485·38	1,37,416·52	2,29,901·90
Total .	11,27,620·48	21,12,188·13	32,39,808·61
1959-60 Miscellaneous ..	23,994·75	41,819·96	65,814·71

DIX V-A

for Fasli 1368 (1958-59)

Collection			Balance		
Arrear	Current	Total	Arrear	Current	Total
5	6	7	8	9	10
Rs. P.	Rs. P.	Rs. P.	Rs. P.	Rs. P.	Rs. P.
5,30,465·55	14,70,229·08	20,50,694 63	1,26,557·37	2,72,535·55	3,99,092·92
3,45,470·00	1,51,901·00	4,97,371·00	1,86,140·00	91,212·00	2,77,352·00
75,690·37	1,05,831·60	1,81,521·97	23,893·97	27,336·92	51,230·89
10,01,625·92	17,27,961·68	27,29,587·60	3,36,591·34	3,91,084·47	7,27,675·81
25,810·45	52,675·84	78,486 29	18,813·55	5,566·66	23,380·21

DIX V-A

for Fasli 1369 (1959-60)

Collection			Balance		
Arrear	Current	Total	Arrear	Current	Total
5	6	7	8	9	10
Rs. P.	Rs. P	Rs. P.	Rs. P.	Rs P	Rs. P.
3,78,494·63	13,01,354·65	16,79,849·28	3,36,000·05	4,53,148·93	7,89,148·98
94,100·00	1,30,383·46	2,24,483·46	2,26,540·42	89,884·57	3,16,424·99
46,280·57	1,05,830·91	1,52,111·48	46,204·81	31,585·61	77,790·42
5,18,875·20	15,37,569·02	20,56,444·22	6,08,745·28	5,74,619·11	11,83,364·39
10,154·09	32,550·04	42,704·13	13,840·66	9,269·92	23,110·58

APPEN

Land-revenue D. C. B. statement

Item	Demand		
	Arrear	Current	Total
1	2	3	4
	Rs P	Rs. P	Rs. P.
Rent cash ..	8,31,162 36	17,89,999·00	26,21,161·36
Rent kind ..	2,25,627 03	1,31,363·01	3,56,990·04
Cess ..	81,277 23	1,34,396·69	2,15,673·92
Total .	11,38,066·62	20,55,758·70	31,93,825·32
1960-61 Miscellaneous	40,486·02	1,90,256·86	2,30,742 88

APPEN

Land-revenue D. C. B. statement

Item	Demand		
	Arrear	Current	Total
1	2	3	4
	Rs P.	Rs. P.	Rs. P.
Rent cash ..	12,56,633·86	22,60,760·22	35,17,394·08
Rent kind ..	2,24,928·84	73,641·03	2,98,569·87
Cess ..	1,04,919·37	1,56,924·85	2,61,844·22
Total ..	15,86,482·07	24,91,326·10	40,77,808·17
1961-62 Miscellaneous ..	1,36,793·78	1,70,839·26	3,07,633·04

DIX V-B

for Fasli 1370 (1960-61)

Collection			Balance		
Arrear	Current	Total	Arrear	Current	Total
5	6	7	8	9	10
Rs. P.	Rs. P.	Rs. P.	Rs. P.	Rs. P.	Rs. P.
4,78,733·23	13,79,893·57	18,58,626·80	3,52,429 13	4,10,105·43	7,62,534·56
99,200·45	96,535·68	1,95,736·13	1,26,426·58	34,827 33	1,61,253 91
42,586·04	96,902·82	1,39,488·86	38,691·19	37,493·87	76,185·06
6,20,519·72	15,73,332·07	21,93,851·79	5,17,546 90	4,82,426·63	9,99,973·53
15,334 32	1,36,367·79	1,51,702·11	2,51,151·70	53,889·07	79,040 77

DIX V-C

for Fasli 1371 (1961-62)

Collection			Balance		
Arrear	Current	Total	Arrear	Current	Total
5	6	7	8	9	10
Rs. P	Rs P	Rs. P	Rs P.	Rs. P	Rs P.
6,16,708·73	16,63,268·47	22,79,977·20	6,39,925·13	5,97,491·75	12,37,416·88
52,776 48	21,378·28	74,154·76	1,72,152·36	52,262·75	2,24,415 11
50,743·01	1,13,822·82	1,64,565·83	54,176·36	43,102·03	97,278·39
7,20,228·22	17,98,469·57	25,18,697·79	8,66,253·85	6,92,856·53	15,59,110·38
38,008·45	3,80,080·45	68,372·77	1,06,429·46	1,32,830·81	2,39,260·27

APPENDIX

Land-revenue D. C. B. statement

Item	Demand		
	Arrear	Current	Total
1	2	3	4
12 Tahsils for Fasli 1372—	Rs P.	Rs. P.	Rs. P.
Rent cash .	12,80,568·94	23,45,451 64	36,26,020·56
Rent kind	1,69,977·11	56,890·60	2,26,867·71
Cess .	1,05,472·28	1,68,110·98	2,73,583·26
Total ..	15,56,018·33	25,70,453·22	41,26,471·55
Cash rent (Kashipur tahsil)	533 65	69,680·08	70,213·73
Cess (kashipur tahsil)	67 54	8,357·68	8,425·22
Nistar cess (Kashipur tahsil)	59 71	8,365·26	8,424·97
Total	660 90	86,403·02	87,063·92
1962-63 Miscellaneous	1,42,003 23	47,176·20	1,89,179·43

V-D

for Fasli 1372 (1962-63)

Collection			Balance		
Arrear	Current	Total	Arrear	Current	Total
5	6	7	8	9	10
Rs. P.	Rs. P.	Rs. P.	Rs. P.	Rs. P.	Rs. P.
7,84,150·05	18,77,326·74	26,61,476·79	4,96,418·89	4,68,124·90	9,64,543·79
35,718·79	51,100·31	86,819·10	1,34,258·32	5,790·29	1,40,048·61
66,218·27	1,32,763·60	1,98,981·87	39,254·01	35,347·38	74,601·39
8,86,087·11	20,61,190·65	29,47,277·76	6,69,931·22	5,09,262·57	11,79,193·79
448·47	57,206·83	57,655·30	85·18	12,473·25	12,558·43
59·69	6,958·82	7,018·51	7·85	1,398·86	1,406·71
58·74	6,904·09	6,962·83	0·97	1,461·17	1,462·14
566·90	71,069·74	71,636·64	94·00	15,333·28	15,427·28
58,815·08	43,178·82	1,01,993·90	83,188·15	3,997·38	87,185·53

CHAPTER XII

LAW & ORDER AND JUSTICE

(A) POLICE

157. Introduction

In early part of the 19th century law and order followed tribal sanction. The zamindar and the local chiefs had no real control over the hill tribes who remained in inaccessible jungles. Of the grave crimes committed in the district, the one that most attracted the attention of the British officers was the practice of Mariah or the sacrifice of human victims to propitiate the Earth goddess and other deities. Its existence was discovered by George Russell, the Special Commissioner, in 1836. In 1845, a special Mariah Agency was formed which included the Jeypore estate and other Khond tracts. An Agent was kept in sole charge of the administration of the area with many assistants.

The Mariah sacrifice was widely practised in the Khond tracts. This practice continued unabated for many centuries. Neither the Raja nor any local chief ever dared to interfere with this custom. After the formation of the Mariah Agency, steps were taken to suppress this inhuman practice,. Similarly severe punishment was meted out to persons accused of witchcraft and sorcery. There were also organised gangs of Khongars (thieves) who systematically terrorised the country side. They generally formed a part of the establishment of men of influence in Jeypore. Captain A. C. Mc Neill reports that these bands of dacoits used to pay a yearly tax of one rupee per head to the Raja or rather to the person who was temporarily in charge of affairs in Jeypore*. He writes: "Some idea may be formed of the depredation committed by this lawless race, when I state that a yearly contract obtains in Jeypore called the ' Khondar Goota ' averaging from one thousand to three thousand rupees per annum, and which is entirely obtained from the sale-proceeds of property stolen by Khongars. Numerous Bringaries complained to me that, whereas they at present pay transit duties amounting to 12½ rupees per one hundred bullocks, for passing through Jeypore country, they would willingly pay double that amount, if they were only guaranteed protection against the Khongars."

The lawlessness of Jeypore country in the 19th century can be known from the above accounts. Murder, dacoity and assassination continued unabated till the establishment of Police force in 1863. In 1864, to give only one instance, two Paiks at Nowrangpur fought a duel with broad swords in open daylight in one of the streets there to settle a dispute between their wives about a well, and one of them had his head taken off at one swoop of his opponent's weapon.

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*Report of Captain A. C. Mc Neill, officiating Agent in the Hill Tracts of Orissa, to the Secretary to Government of India, dated the 12th May 1857.

159. Incidence of crime in the district—varieties of crimes and their relative importance

Offences against property relating to cases of house-breaking and thefts of different varieties are common in this district and in most of these cases the Dombs, who are professional criminals, are involved.

Cattle thefts are very common and this is done for sale and in most cases for food purposes. The Domb criminals have got no inclination to be rehabilitated though steps are being taken by the Government in that direction. They find crime to be the easiest way of earning their livelihood and they profess it to be their birth-right. The Police feels it more difficult to exercise any control over these criminals to check their activities after the abolition of the Criminal Tribes Act In the absence of rural watchmen, the Police finds it difficult to do surveillance work and to collect intelligence in the interior, touring being difficult in these hilly and forset areas.

Homicide among some Adivasis mostly in drunken brawls in petty matters had been a common affair in the district though the offenders who were mostly in revengeful mood very seldom escape trial as in almost all cases they used to make a clear breast of their guilt.

House dacoity has been rare, though road dacoity occurs at times and road robberies are not uncommon.

In all cases Domb criminals are mostly involved. Anti-road-dacoity-armed-squards are put into action to control the cases of a dacoity occurring on roads and this produces a salutary effect. Bullock-carts are attacked during night by the Domb criminals on market days while returning from market and to combat this, Police parties are provided to escort the bullock-carts in the affected areas to their destinations, and it is felt that crime of this nature could be stopped by this means. When road dacoity became a problem in Papadahandi road on market days, the anti-dacoity squad was put into action and they patrolled the affected portion of the road escorting bullock-carts.

The other forms of crime occurring in the district are smuggling of foodgrains from the district to the neighbouring States, swindling, breach of trust, rioting of petty nature (not communal or political) or offences affecting human body not resulting in death and cases arising out of land disputes under the I. P. C. and also crimes committed under other Acts, namely, Excise, Gambling and Arms Acts.

There are, however, no organised gangs to be tackled. Sex crime has been rare.

Co-operation meetings are held every quarter at headquarters between the Police and Magistrates for speedy disposal of cases in the interest of justice and to solve other problems for an efficient running

of administration. Mobile Courts are also held to book offences under Motor Vehicles Act as breach of the law and rules have been common amongst the motor-owners and drivers.

159. Organisation of the Police Force

(*i*) Towards 1855 proposals were submitted to the Government for control of both police and revenue of the tracts above the Ghats. But Lord Dalhousie, Governor-General, objected to it on the ground that it would involve the British Government into military operation and protracted jungle warfare. Subsequently towards 1860 the Government revised the proposal and authorised the Inspector-General of Police to visit this district and advise the Government on the course to be adopted permanently, for the Police management of Jeypore. The Agent to the Governor at Vizagapatam and the Inspector-General of Police met and reported that there was no reason why Jeypore should not be included in the General Police arrangements of the district. In this, Government concurred and sanctioned introduction of Police in the Jeypore country. Accordingly, the Police Force was established in 1863 and Captain Galbraith was located at Jeypore as Assistant Superintendent of Police. In May 1864, Jeypore became a separate Police district consisting of all the parts of the estate lying above the Ghats. The remaining portion, corresponding to the present Rayagada subdivision, continued to be part of the Vizagapatam Police district. Though the headquarters of the Superintendent was moved to Koraput in 1870, his charge continued to be called the Jeypore district till the present Koraput district was formed in April 1936.

(*ii*) The force consisted in 1941 of a Superintendent, two Assistant Superintendents, a Sergeant-Major, two Sergeants, nine Inspectors, forty-one Sub-Inspectors, fifty-six Head Constables and five hundred and fifteen Constables. The Sergeant-Major and Sergeants, fourteen Head Constables and one hundred and thirty-seven Constables comprised the Armed Reserve at the headquarters of the district. The district was divided into three subdivisions under the control of the Superintendent and the Assistant Superintendent at Koraput and Rayagada, respectively. There were 9 circles, 31 stations and 11 out-posts.

(*iii*) Village headmen and officials appointed by the zamindars used to render assistance to the Police in the detection of crimes. In absence of any direct financial obligation to the Government, any act of negligence on their part was being brought to the notice of zamindar for correction. There was no village police establishment and the Naiks with their assistants, the Chellans and Barikis co-operated well with the Police in the prevention and detection of crimes and in punishing the offenders

160. Regular Police, Railway Police Prohibition squad, etc.

(*i*) Koraput remains in charge of the Superintendent of Police with the headquarters at Koraput the strength of the district force as on 31st

December 1964 being 12 Inspectors, 95 Sub-Inspectors, 103 Assistant Sub-Inspectors, 7 Havildars and 759 Constables of ordinary Reserve and 1 Reserve Inspector, 2 Sergeants, 4 Drill Sub-Inspectors, 2 Havildars-Major, 69 Havildars, 20 Naiks, 24 Lance Naiks and 517 Constables of Armed Police Reserve. The percentage comes to 0·1 when compared with the population (1961) of the district. Two Additional Superintendents of Police, one Assistant Superintendent of Police and four Deputy Superintendents of Police assist the Superintendent of Police in the office works and the district has been divided into nine police administrative circles and thirty-eight police-stations (as in the margin).

Name of circles	Name of Police-stations
Koraput ..	1. Koraput
	2. Lakshmipur
	3. Dasmantapur
	4. Narayanpatna
Nandapur ..	5. Nandapur
	6. Padwa
	7. Machkund
	8. Semiliguda
	9. Pottangi
	10. Jeypore
	11. Kundra
	12. Boipariguda
Borigumma	13. Borigumma
	14. Bhairabasingpur
	15. Kotpad
Nowrangpur	16. Nowrangpur
	17. Papadahandi
	18. Tentulikhunti
	19. Kodinga
Umarkot ..	20. Umarkot
	21. Raighar
	22. Dabugan
	23. Jharigan
Malkangiri	24. Malkangiri
	25. Chitrakonda
	26. Mathili
	27. Mudulipada
	28. Venkatapalam
	29. Motu
Rayagada	30. Rayagada
	31. Kalyansingpur
	32. Ambadola
	33. Kashipur
	34. Bissamcuttack
Gunupur	35. Gunupur
	36. Puttasingi
	37. Gudari
	38. Padmapur

(*ii*) Each circle is in charge of one Inspector of Police and the police-stations are controlled by the Sub-Inspectors. Assistant Sub-Inspectors and Constables have been posted to the police-stations (number varies according to the importance of police-station) mainly to release the Officer—in-charge of clerical and routine works and also to perform sentry and escort duties and other miscellaneous works including the collection of intelligence and surveillance over criminals and service of summons, etc.

In view of the remoteness and inaccessibility of the areas from the police-station the following police-stations have subordinate police out-posts and beat-houses established in the town and rural areas as mentioned below to control crimes and criminals.

NANDAPUR CIRCLE

There are out-posts at Totaput under Machkund police-station, Dumuriput and Sunabeda under Semiliguda police-station, Jalaput under Padwa police-station. All the out-posts are managed by Assistant Sub-Inspector of police. There are beat-houses at Sunki under pottangi police-station, Ranitota under Nandapur police-station and Lamptaput under Padwa police-station.

JEYPORE CIRCLE

Jeypore police-station has an out-post in the town area managed by Assistant Sub-Inspector of Police, Boipariguda and Kundra police-stations have Ramagiri and Ambaguda as their out-posts in charge of Assistant Sub-Inspectors. The beat-houses at Konga and Phampini which are under Jeypore police-station are managed by constables.

BORIGUMMA CIRCLE

There is an out-post at Ranigedda under Bhairabasingpur police-station which is managed by an Assistant Sub-Inspector of Police.

NOWRANGPUR CIRCLE

There is an out-post in town area of Nowrangpur under Nowrangpur police-station. Papadahandi police-station has an out-post at Maidalpur near Kalahandi border and it remains in charge of an Assistant Sub-Inspector.

UMARKOT CIRCLE

There is an out-post at Chandahandi under Jharigan police-station and other two at Umarkot town and Kundai under Umarkot police-station. All the out-posts are managed by Assistant Sub-Inspectors.

MALKANGIRI CIRCLE

There is an out-post at Mundiguda under Mathili police-station and other two at Orkel under Chitrakonda police-station and at Chandili under Mudulipada police-station. All the out-posts are in charge of Assistant Sub-Inspectors.

RAYAGADA CIRCLE

Rayagada circle has an out-post at Muniguda under Bissam-cuttack police-station and there are also out-posts in the town of Rayagada and Tiruveli under Rayagada police-station and at Tikri and Dangashil under Kashipur police-station. All the out-posts are managed by Assistant Sub-Inspectors.

GUNUPUR CIRCLE

Gunupur circle has an out-post at Ramanaguda under Gunupur police-station where there is also a town out-post. Chandrapur out-post, which remains in charge of an Assistant Sub-Inspector, is under Puttasingi police-station. A beat-house has also been established at Gadiakhola under Gunupur police-station.

The out-posts at Sunabeda (Semiliguda police-station), Ambaguda (Jeypore police-station), Tiruveli (Rayagada police-station) and Jalaput (Padwa police-station) are established mainly to control the law and order problems of the displaced persons, transit camps.

(*iii*) **Courts**

For proper prosecution of cases in courts, the Police prosecuting staff consists of an Inspector called the Prosecuting Inspector, two Sub-Inspectors at Koraput and two Sub-Inspectors called Court Sub-Inspectors, stationed at Rayagada and Nowrangpur. Sub-Inspectors are posted at Jeypore, Malkangiri and Gunupur with constables according to requirements.

The Prosecuting Inspector is responsible for conducting the prosecution of all police cases at headquarters. He also conducts prosecution in non-police cases when considered necessary by the authorities and is assisted by his court officers. In subdivisions the Court Officer presents the police cases.

(*iv*) **Organisation of the Reserv**

The Armed Reserve is kept at district headquarters in readiness for dealing immediately with disturbances.

Police Motor Transport is kept at headquarters to be utilised in the ordinary course of business and in emergencies. The Sergeant-Major remains in charge of armed and ordinary Reserve and he is responsible for their control, discipline, training and efficiency. He is also responsible for the care and custody of arms, ammunitions and equipments, stores, tents, uniforms, etc. and is assisted by two armed Sergeant in matters relating to the drill, discipline and training of the force.

To act as an instructor to the mobilised contingent, a Drill Sub-Inspector is attached to the Armed Reserve and his special duty is to visit all parts of Reserve Line daily to ensure cleanliness and sanitation.

(*v*) **Railway Police and relationship with District Police**

There is one Government Railway police-station at Rayagada station which remains under the Superintendent of Railway Police.

Cuttack. All ranks of the District Police and the Railway Police render mutual assistance in the execution of their duty through frequent exchange of information.

(vi) Prohibition Squad

Prohibition has been introduced in this district since 1st April 1956 and to make prohibition a success, raids are being organised by the local Excise staff independently and also in co-operation with Police staff. Illicit distillation is common with the Adivasis as they are heavily addicted to drinking.

(vii) Vigilance Branch

Staff of the Vigilance Branch consisting of an Inspector and subordinates have been stationed at Jeypore to detect cases of corruption. They remain under the direct control of the Superintendent of Police.

(viii) Anti-smuggling staff

Anti-smuggling staff with one Sub-Inspector and an Assistant Sub-Inspector have been stationed at Godaikhola in Gunupur police-station and at Chatua in Padwa police-station to detect smuggling cases. A statement showing details of such cases instituted and disposed of from 1955 to 1960 is given below :

Year	Number of cases reported	Con-victed	Acqu-itted	E.R.T.	M.F.	N.C.	Dis-charge	Trans-ferred	Pending
1	2	3	4	5	6	7	8	9	10
1957 ..	97	75	4	2	5	..	3	6	2
1958 ..	74	43	9	..	7	1	..	12	2
1959 ..	139	115	6	1	2	..	..	13	2
1960 ..	83	64	2	1	3	..	..	3	10

(ix) Wireless Grid and Pigeon Service

These have been referred to in Chapter VII (Communication).

161. Jails and lock-ups

(i) The District Jail at Koraput was under the Madras Government prior to the formation of the Province of Orissa in the year 1936. This was functioning as a District Jail for the Agency tracts

under the District of Vizagapatam. After 1936, the status of this Jail was reduced to that of a Special Sub-Jail in the district of Koraput but later on the District status was restored again. In 1936 it became a II grade District Jail and was upgraded to grade I on 1st March 1958. Though once more it was reduced to that of a II grade District Jail in 1958, it is functioning as a grade I District Jail since 1st April 1959.

The capacity of this Jail was 298 till 1953. After the construction of three new association blocks, capacity of the Jail has been increased to 324 which includes accommodation for 6 female prisoners. This Jail has got cellular accommodation for 60 prisoners, the largest of its kind in the State. It works under the Circle Jail at Berhampur and there are five Sub-Jails under this Jail. The staff of Koraput Jail consists of 1 Jailor, 2 Assistant Jailors, 1 Clerk, 1 Pharmacist, 1 Teacher, 4 Head Warders, 1 Female Warder and 41 Male Warders.

(*ii*) Sub-Jails

The capacity of Jeypore Sub-Jail is for 30 prisoners, but it has always been overcrowded for the last several years as the daily average population has been about 80. The Assistant Surgeon in charge of the Government Hospital is the Superintendent. Nowrangpur Sub-Jail has 21 cells, each meant to accommodate two prisoners. The Sub-Jail at Malkangiri was taken over by the Jail Department from the Revenue Department during the year 1951. The daily average population of this Sub-Jail was 34 during the 1st year against its capacity of 25. The capacity of Gunupur Sub-Jail is 36. The staff in each of these Sub-Jails consists of 1 Head Warder and 6 Male Warders.

The main building of the Sub-Jail at Rayagada has three blocks of which one is for undertrials, one for female prisoners and the other for convicts. The capacity of this Jail is 35 including three for females.

(*iii*) Prison discipline

The prisoners are subjected to a strict daily routine and are counted and checked every morning.

If any prisoner commits any crime, such as disobedience, refusal to work, mutiny, escape, introduction of prohibited articles inside the jails, etc., he is dealt with by the Superintendent either by minor or major punishment according to his crime. Criminal cases are tried at the courts.

The prisoners are allowed to have interviews with their relations once in every two months and to write letters once in every month. Apart from ordinary remission allowed under the rule, special remissions are also awarded for good behaviour and meritorious work. Special gratuity up to twelve annas per month is allowed to prisoners maintaining good behaviour and giving extra outturn of work. They utilise this money for purchase of personal amenities.

(iv) Welfare of prisoners

A Jail School has been started at Koraput with the appointment of one paid teacher to impart elementary education to all prisoners. The prisoners are allowed to attend school for two hours daily in batches.

Panchayat system has been introduced in the Jail to teach the prisoners to shoulder responsibilities of administration of the Jail and of the routine work with regard to their diet, sanitation and regulations of recreational activities. The Panchayat members are elected by the prisoners every quarter.

The system of allowing convicted prisoners to go on parole on certain conditions and specific grounds has been introduced.

Approved newspapers are subscribed and supplied to the prisoners. There is a small library in Koraput Jail for use by the prisoners. They are allowed to engage themselves in singing and do musical performances during their leisure hours, on holidays and at night after lock-up till 9 P.M.

The prisoners sentenced to hard labour are employed in gardening and industries in addition to the miscellaneous jail services. The area of the Koraput Jail garden is about 9 acres. Mainly vegetables are grown in the Jail garden throughout the year. Weaving of cotton textiles, extracting fibres and preparing useful articles, tailoring, small-scale carpentry and smithy, etc., are the main industries taught to the prisoners. The requirements of prisoners' clothings and beddings of this Jail and five Sub-Jails in this district are met by the Manufactory Department of this Jail. Gauge and bandage cloths are also manufactured and supplied to the dispensaries of the district. Manufacture of durry, newar, net-bags, bags, bed-sheets, towels, etc., is done for public sale.

(v) Treatment of special classes of prisoners

As there is no accommodation for juvenile prisoners in Koraput Jail, after admission they are transferred to the Juvenile Jail at Angul in the district of Dhenkanal.

Political prisoners on admission are kept in separate blocks specially meant for them. They get more facilities and are entitled to better privileges.

Leper prisoners are transferred to the Jail at Berhampur for their onward transfer to the Sub-Jail at Bhanjanagar which is specially meant for them.

Prisoners suffering from T. B. are sent either to Cuttack or to Berhampur.

(B) JUDICIARY

162. History of Judicial Organisation

There is no recorded evidence to show the system of administration of Civil and Criminal Justice prevailing in these parts prior to assumption of direct administration by the British in 1863. With the meagre accounts gathered from the reports of the early British officers we can only say that civil liberties or administration of justice were not in force. It is useful to quote here the report of Mr. Smith, the first Agent, written in 1865 :

" The administration of both Civil and Criminal Justice was entirely in the Rajah's hands till January 1863. Before that he was supposed to send down to the Governor's Agent any serious cases of homicide but they never came down unless they were sent for. They were punished by the Rajah either by cutting of the offender's hands, or by fine if he was a man of property........... female infanticide used to be very common all over the country, and the Rajah is said to have made money out of it in one large taluk. The system was to consult a Dasari, when female child was born, as to its fate, if it was to be killed the parents had to pay one Narrain Misra, the Amin of the taluk, a fee for the privilege for killing it and the Amin used to pay the Rajah Rs. 300 a year for renting the privilege of giving the licence and pocketing the fees.

In cases of rape, the procedure was to cut the woman's nose off, and after beating the man well to turn him out of the caste, by stuffing his mouth with beef. In cases of murder the Rajah generally had the man's hands, nose and ears cut off, but after all that he seldom escaped the vengeance of the deceased's relatives. In short, the authority of the Rajah and of the Chief's subordinate to him was supreme within their respective circles. They administered such rude justice as they pleased, and if any person was suspected of an intention of proceeding to Vizagapatam to complain to the District Officer or to inform against his local superiors, he was immediately seized and confined in a safe quarter."

By 1863 judicial administration was well organised in India through establishment of High Courts, the Courts of District and Sessions Judges and those of other Subordinate Judges and Magistrates. But in the Jeypore territory on account of the Ganjam and Vizagapatam Act of 1839 a different system of justice was applied completely through executive officers. In Chapter X discussion has been made showing the line of development of Judiciary in this district through Executive set-up till the repeal of the Ganjam and Vizagapatam Act in 1952. The normal administration of Justice both civil and criminal operated in the district with effect from 1st January 1953.

Since then civil cases are being tried under provision of the Civil Procedure Code and no longer by the Agency Rules. The Criminal Procedure Code is being applied as previously, excepting that the Sessions Judge has powers to dispense with the aid of Assessors during Sessions trial. But along with the rest of the State the administrative officers of the State continued to function as Magistrates and disposed of criminal cases. No doubt, the Munsifs of the district were invested with magisterial powers, but they only disposed of such cases as were transferred to them by the Subdivisional Magistrates. So in 1953 Koraput district attained only that much of separation of the judicial functions from the executive as the coastal districts of Orissa had.

163. Organisation of Civil and Criminal Courts

On assumption of administration by the British Government in 1863, the Collector of Vizagapatam as the Agent to the Government was vested with the entire civil and criminal administration of the present Koraput district. He was assisted by the Assistant Agent located at Jeypore with jurisdiction covering the present Nowrangpur and Koraput subdivisions excepting Narayanpatna P.-S. and another Assistant Agent with headquarters at Parvatipuram having jurisdiction over the Rayagada subdivision and Narayanapatna P.-S. of Koraput subdivision. These Assistant Agents were the Subdivisional Magistrates so far as disposal of criminal cases were concerned. On the civil side they had powers to hear appeals from the decision of the Agency Munsifs, as well as to try original suits up to a particular limit. They could thus be compared to Subordinate Judges on the civil side.

Under the Assistant Agent at Parvatipuram were appointed two Subordinate Magistrates for the two taluks of Rayagada and Gunupur. Similarly under the Assistant Agent at Jeypore were appointed Subordinate Magistrates at Jeypore, Nowrangpur, Aurada near Padwa and Mahadeoput, 7 miles from Koraput. The Assistant Agent's headquarters was shifted from Jeypore to Koraput in 1870 and the headquarters of the Subordinate Magistrate at Jeypore was transferred in the same year to Kotpad. In 1882 his headquarters was reshifted to Jeypore. The Subordinate Magistrate at Mahadeoput was moved to Koraput and the Aurada taluk was abolished and a new one was created at Malkangiri. In 1883 and 1893 Bissamcuttack and Padwa taluks were respectively formed.

On 1st April 1936, the Jeypore estate along with the Parlakimedi zamindari transferred to Orissa constituted the Koraput district with headquarters at Koraput. It had then two subdivisions named Rayagada and Koraput. Rayagada subdivision with headquarter at Rayagada had four taluks, viz., Rayagada, Bissamcuttack, Gunupur and Parlakimedi. Koraput subdivision with headquarters at Nowrangpur had five taluks, viz., Nowrangpur, Jeypore, Koraput, Malkangiri and Pottangi. Padwa was abolished and its Orissa portion

was merged with Pottangi. In 1941 Parlakimedi taluk was restored to Ganjam district. About the year 1940, Pottangi taluk was abolished and merged with Koraput, and Bissamcuttack taluk was abolished and merged with Rayagada. From 1st March 1941, Koraput subdivision was created out of the enlarged Koraput taluk with Narayanpatna police-station of the previous Rayagada subdivision and the remaining taluks of the Koraput subdivision were constituted as Nowrangpur subdivision.

The matter remained as such till 1953 when on the abolition of the Jeypore estate it was found necessary to effect a redistribution of the taluks or tahsils. The list of tahsils under each subdivision is given in Chapter I.

On 1st January 1953, when the normal system of justice was introduced, there were three Stationary Magistrates and Additional Munsifs, besides the Tahsildars who were *ex officio* Magistrates and Munsifs. It may be mentioned that during and after the war period there was increase in criminal work on account of State control of commodities. Additional Magistrates at Jeypore, Koraput, Rayagada and Gunupur were, therefore, being appointed periodically to try these cases. Since 1945, the court of the Additional District Magistrate also started functioning at Koraput. Since 1st January 1953, the Magistrates' courts as already mentioned continued to exist but the Magistrates were divested of their civil powers and the Subdivisional Magistrates of their powers under section 30, Criminal Procedure Code. The District Magistrate is no longer the Sessions Judge.

It has been already mentioned that an Agency Assistant Judicial Commissioner's court was created in 1921 and after abolition of the post of the Agency Commissioner the court of the Agency Subordinate Judge was created in 1924. These officers had their headquarters at Vizagapatam but were coming on tours to these areas for disposal of cases. These officers had jurisdiction over the other Agency areas as well, such as those of Ganjam and Godavari districts. On creation of the Province of Orissa, the court of the Agency Subordinate Judge was transferred from Vizagapatam to Jeypore and he tried the cases of Koraput district only. This court of the Agency Subordinate Judge was made permanent in 1948. From 1936 till 1943 the Agency Subordinate Judge had no criminal powers. In 1943 he was given Assistant Sessions powers and in 1945 Additional Sessions powers and he continued to exercise the same till 1st January 1953, when the post was converted to that of the District and Sessions Judge. On the abolition of the Agency Rules, a Munsif with powers to try cases up to Rs. 4,000 was appointed at Jeypore having jurisdiction over the entire Koraput district. In June 1958 Rayagada Division was constituted a separate Munsifi with headquarters at Rayagada, but the Stationary Subordinate Magistrate at Gunupur continued to be an *ex officio* Munsif.

164. Nature of cases handled

(i) Revenue Cases

Revenue cases were mostly suits for arrears of rents filed by the then zamindar under the Madras Estates Land Act. There were also some suits filed by the *mokhasadars* under the said Act. Most of these suits were uncontested. There has been an end to such litigation on the abolition of the Jeypore estate as well as the Inams and *mokhasas* and the State Government is realising its arrears of rent under the Madras Revenue Recovery Act.

(ii) Criminal cases

The number of cases of homicide in the court of Sessions Judge is considerable. A few cases of dacoity and abduction also occur. These cases of homicide come from almost all parts of the district but most of them concern the aboriginals. On this the Bonda Porajas contribute a substantial number. Most of the murders are unpremeditated and take place consequent to drink and petty quarrels. Murder for gain or for vengeance is of rare occurrence. At times land disputes have also contributed to cases of rioting and murder. Other crimes that are disposed of by Magisterial trials mostly concern thefts of various types, offences of hurt, trespass and mischief on land. A common complaint preferred by private prosecutors is enticement of wives, an offence under section 498 of Indian Penal Code. Occasionally cases of extortion and cheating also occur and of late, cases of forgery and breach of trust have increased.

(iii) Civil cases

The civil litigation mostly relate to suits for recovery of possession of lands and debts. The suits are usually of a very simple type. Previously the parties had absolutely no documents and relied only on oral evidence. The scrappy land-cess accounts prepared under the Madras Local Boards Act of 1920 were not of much help to courts. Now since 1952 survey and settlement operations commenced in Koraput district and records-of-rights are being given to the tenants. Previously several of the land suits related to recovery of possession on the assertion that the land was orally mortgaged. Now such type of suits is getting rare. It is believed that on the creation of the regular civil courts the litigation is gradually falling. The preparation of the record-of-rights has stabilised the people's notions about their rights over immovable property. Probably on account of the Money-lenders Act suits for recovery of debts are of sufficient number.

Number of cases dealt with

Year	1953	1954	1955	1956	1957	1958	1959	1960	1961	1962
Civil ..	1,740	1,335	2,657	2,223	2,149	1,426	1,816	1,130	1,180	1,179
Sessions cases	66	61	82	98	90	100	104	118	134	130
T. R. cases Triable by Special Judge.	6	4	6	6	2	3	3	1	1	1
Criminal (Appeals and Revisions).	184	123	173	213	323	284	290	205	131	123

165. Legal professions

When the British took over administration of justice there were no English educated persons in Koraput district and so the Agent was given the power to appoint any person he chose as a pleader by giving him a Sanad. These Agency Sanad-holders were the only lawyers of this district for a good length of time. Almost all of them knew no English and were conducting their cases in Oriya or Telugu. The Agency Rules while giving power to the Agent to appoint any person as a pleader also enabled him to refuse such permission even to qualified legal practitioners. So a qualified pleader had also to take an Agency Sanad to practise in Agency courts though in his case it was a matter of routine.

The Agency Sanad-holders were the only persons practising in the Agency courts practically up to the year 1930. It was only in important cases that qualified practitioners used to be brought from the neighbouring areas. The Agent had unlimited powers to appoint as an Agency pleader any person to any court within his jurisdiction till the year 1924. That year his powers were limited to appoint such persons only to the Agency Munsif courts and not to the court higher than that. His powers were further taken away in the year 1944, whereafter he could only renew the Sanads already granted but could not grant fresh Sanads to qualified persons. The Agency Rules framed under the Ganjam and Vizagapatam Act concerned mainly with procedure in civil cases. As the Criminal Procedure Code was in force, they had no reference to criminal trials. Only the Agency Rules empowered the Agent to issue Agency Sanads to pleaders. So the question of the authority of the Agency Sanad-holders to practise in criminal courts was never clarified excepting that it was contended that

the Agent had power to appoint pleaders in criminal courts under section 3 of the Ganjam and Vizagapatam Act which stated that the administration of justice shall vest in the Agent to the Government.

On the introduction of the normal administration of justice, the Koraput District Regulation I of 1953 was enforced extending the Legal Practitioners Act of 1879 and preserving the rights of persons already practising in Agency courts.

The Bar of Koraput district is mainly a creation after 1936. Since then qualified pleaders began to practise at Gunupur and Rayagada, and their number at Jeypore increased.

Statement below shows the number of Advocates, Pleaders and Mukhtars practising at different places of the district :

Year	Advocates	Pleaders	Mukhtars
JEYPORE			
1955	6	13	8
1956	6	13	7
1957	6	15	6
1958	6	15	6
1959	7	16	6
RAYAGADA			
1955	..	8	2
1956	..	10	2
1957	..	10	2
1958	..	10	2
1959	..	11	2
GUNUPUR			
1955	..	5	2
1956	..	7	2
1957	..	7	2
1958	..	7	2
1959	..	7	2

Year	Advocates	Pleaders	Mukhtars
NOWRANGPUR			
1955	..	2	2
1956	..	2	2
1957	..	2	2
1958	..	2	2
1959	..	2	2
KORAPUT			
1955	..	1	..
1956	..	1	..
1957	.	1	..
1958	.	1	..
1959	.	1	..

STATE

Cognizable

Law and offences	Number of			
	1952	1953	1954	1955
I. P. C., ss. 143—153, 157, 158, 159. Rioting or unlawful assembly.	..	..	..	..
302, 303. Murder ..	44	54	57	65
307. Attempts at murder	..	..	..	..
304, 308. Culpable homicide.	..	..	..	..
305, 306, 329. Attempt at and abetment of suicide.	..	..	..	..
325, 326, 329, etc Grievous hurt	..	..	..	—
324, 327, 330. Hurt ..	..	..	..	..
363 to 369, etc. Kidnapping or abducting, selling, etc., for prostitution.	..	..	..	..
Dacoity ..	44	54	14	6
Robbery ..	27	28	54	48
House-breaking —	389	350	359	381
Thefts—				
Cattle .. } Others .. }	514	553	605	670

MENT

Crimes

cases reported/true cases

1956	1957	1958	1959	1960	1961	1962
..	60/28	69/34	64/50	61/49	42/39	44/38
67	42/33	45/31	60/34	51/49	44/42	75/73
..	4/2	3/4	2/2 }	7	9	5
..	21/15	13/11	22/17 }			
..	3/1	7/5	8/3	3	3	4
..	65/47	64/46	78/37	54/40	39/29	46/32
..	52/36	59/58	68/56	24/19	44/30	33/20
..	2/1	8/2	9/9	7/6	6	7/6
3	1/2	8/4	7/5	10	7	2
32	35/22	33/30	33/20	35/33	23/20	33/30
319	364/326	407/392	392/327	408	402	370
{ ..	145/107	183/168	195/152	207	134	143
{ 679	511/474	616/535	642/518	586/532	530/520	466/450

CHAPTER XIII

OTHER DEPARTMENTS

The Administrative and Judicial Departments of the district have been dealt with in previous Chapters (Chapters X, XI and XII).

The administrative set-up of other Departments like Public Works, Agriculture, Veterinary, Forest, Industry and Co-operation are discussed in the present Chapter.

166. Public Works Department

(i) Roads and Buildings

The district of Koraput constitutes a P. W. D. division in charge of an Executive Engineer. His headquarters is located at Koraput. This division has been divided into four subdivisions, viz., (1) Koraput, (2) Nowrangpur, (3) Rayagada, and (4) Malkangiri. Each subdivision is in charge of a Subdivisional Officer, P. W. D. Every P. W. D. subdivision has roughly four sections each in charge of an Overseer.

The Executive Engineer is responsible to the Superintending Engineer of this circle for execution and management of all works within his division. In addition to his duties, he is the *ex officio* Professional Adviser of all departments within the limit of his charges, and in connection with matters he deals with the civil authorities in his division. The Executive Engineer is empowered to issue certificate of fair rent and cost of buildings hired by Government for public purpose. He can execute the work within his division for an unlimited value.

Assistant Engineers or experienced and technically qualified Overseers are appointed as Subdivisional Officers. The Subdivisional Officer is responsible to his Executive Engineer.

The sections are in charge of Overseers or other technically qualified men who are designated as Sectional Officers. The Sectional Officers are responsible to their Subdivisional Officers. Works and achievements of this Department in the district have been discussed in Chapter VII.

(ii) Public Health

The Public Health (Eng.) subdivision at Rayagada functions in the district through Berhampur Public Health division. This subdivision is in charge of protected water-supply schemes of Rayagada and Jeypore. For the present, this subdivision also looks after some works in Kalahandi district.

There are four Public Health sections under this subdivision. One section is at Jeypore and the other three are at Rayagada.

167. Electricity Department

The Electricity Department functions through Duduma Transmission division in the district of Koraput. This division is in charge of transmission, distribution and utilisation of hydro-electric power supplied from Machkund Power House.

The Chief Engineer, Electricity, functions through the Superintending Engineer, Electrical Circle, Berhampur, under whose administrative control this division is placed. The headquarters of the division is at Rayagada.

There are four subdivisions attached to this division.

168. Agriculture Department

The Agriculture Department in the district is controlled by the Deputy Director, Agriculture, Koraput Range, with headquarters at Jeypore. The range is divided into three Agricultural districts, viz., Jeypore, Koraput and Rayagada, each in charge of a District Agricultural Officer. Besides, there is a separate Deputy Director of Agriculture for the mixed farm at Semiliguda. He is assisted by five Agricultural Officers, a Vegetable Specialist and an Agricultural Assistant Engineer.

The Department concentrated its activities in conducting fertiliser demonstrations in cultivators' fields, demonstrations of improved seeds, manures and grafts, introduction of new crops like Jhain Mung, Rangarasi, extension of double-cropped area, extension of Japanese method of paddy cultivation, besides making propaganda of compost production, plant protection measures for controlling pests and diseases, green-manuring, use of chemical fertilisers, bone-meal and supply of improved varieties of wheat, paddy, maize, gram, groundnut, sugarcane and potato seeds. Details of the achievements of this Department have been discussed in Chapter IV.

169. Veterinary Department

In December 1952 the District Veterinary Officer was appointed for Koraput district. He is under the control of the Deputy Director of Veterinary Services whose headquarters is located at Cuttack.

The main duties of the District Veterinary Officer are inspection of Veterinary Hospital and Dispensaries and Veterinary Stockman Centres.- There is one Animal Husbandry & Veterinary Inspector stationed at Rayagada to assist the District Animal Husbandry & Veterinary Officer in inspecting the institutions.

There are Stockmen stationed at every police-station and their main duty is castration, inoculation and treatment of simple cases. The Animal Husbandry & Veterinary Department has provided one Veterinary Assistant Surgeon and two to four Stockmen to each of the Community Development Blocks in the district.

The activities of this Department have been dealt with in Chapter IV.

170. Forest Department

The entire forests of Jeypore ex-zamindari was under the management of the Revenue Department since 29th December 1952 when the estate was vested in Government. The management was taken over by the Forest Department on 15th November 1957 and was kept under the administrative control of two Forest Officers, namely, Koraput and Rayagada Divisional Forest Officers.

Koraput division (subsequently changed to Jeypore division) having headquarters at Jeypore is divided into eight ranges, namely, Motu, Malkangiri, Ramagiri, Jeypore, Kotpad, Nowrangpur, Umarkot and Jharigan.

Rayagada division having headquarters at Rayagada is divided into seven ranges, namely, Koraput, Nandapur, Alamanda, Rayagada, Bissamcuttack, Gunupur and Gudari.

The responsibility for the proper management of the forest business and finance of the division rests on the Divisional Forest Officer. He is primarily an Executive Officer and is expected to take an active part in all technical works. Subject to the working plan and any directions he may receive from his superior officers, he controls silviculture of his division, and is held responsible for the correctness of all techniacal operation.

The Range Officers are responsible for the efficient management and execution of work within their respective ranges. The Range Assistants (Foresters) and Forest Guards are to assist the Range Officer in carrying out the work of the Department.

171. Industries Department

The Director of Industries is the head of this Department. The Directorate mainly deals with the development and progress of cottage, small-scale and large-scale industries in the State. The District Industries Officer is under the administrative control and supervision of the Director of Industries. In December 1958, one Industrial Supervisor was posted to start the District Industries Office at Koraput. This

office is at present in charge of a District Industries Officer. The District Industries Officer is assisted by an Industrial Supervisor, a Sub-Assistant Registrar (Industries) and 13 Block Level Extension Officers. Besides, one Handpounding Supervisor and a Village Oil Inspector appointed by Khadi and Village Industries' Board are attached to this office.

The District Industries Officer keeps close liaison with all the small-scale industries in the district and suggests measures for utilisation of raw materials and production of consumers goods and for improvement of technical skills. He maintains general supervision over the Industrial Schools and Industrial Estates.

The activities of the Department have been dealt with in Chapter V —Industries.

172. Co-operation Department

Koraput Co-operative Circle is confined to the whole of the Koraput district under the Southern Co-operative Division, Berhampur. There are two Assistant Registrars one at Rayagada and the other at Jeypore. Under the Assistant Registrars, there are 4 Sub-Assistant Registrars and 12 Inspectors. The Sub-Assistant Registrars look to the different activities of the Department in the district.

There are Co-operative Extension Officers in Community Development Blocks who look to the co-operative work in the respective Block areas. There is a Special Multipurpose Block at Narayanpatna in which there is one Co-operative Sub-Assistant Registrar and one Co-operative Extension Officer for organisation, supervision and inspection of Co-operative Societies.

Since 1959-60, audit has been separated from administration and has been kept under the control of the Audit Officers. The entire State has been divided into 6 Audit Circles and each circle is in charge of an Audit Officer. The Koraput district comes under the Audit Circle, Bolangir.

With the transfer of a major portion of the work relating to handlooms, Khadi and village industries and handicraft from the control of the Director of Industries to the control of the Registrar, Co-operative Societies, the nature and the scope of the work of the Department increased considerably in several directions and in consequence it has now become a major development department of the State Government.

The various activities of the department have been dealt with in Chapters IV, V and VI.

CHAPTER XIV

LOCAL SELF-GOVERNMENT

173. History

The Koraput District Board came into being in 1905 under the Madras Local Boards Act of 1884 and this marked the advent of local self-government in the district. This Board then comprised the present Nowrangpur, Malkangiri and Koraput subdivisions excluding the Narayanpatna Agency but including the portions of the Padwa taluk, which have since been retained in Andhra Pradesh Rayagada was, at that time, under the Parvatipuram taluk of the Vizagapatam district. This Board functioned till the end of July 1921 with the Agent to the Governor at Vizagapatam as President *ex officio* and the Special Assistant Agent, Koraput, as the Vice-President and was assisted by a body of 23 other members of whom four were officials.

The members of the District Board were being nominated by the Government both from officials and non-officials in the district. The members of the Taluk Boards were being nominated by the President of the District Board. The Government had also power to constitute Union Boards in smaller local areas. The Presidents of the Union Boards were to be nominated by the President of the District Board and the members by the President of the Taluk Board. The members and the Presidents were to hold office for a term of three years.

The Agency District Board was constituted with headquarters at Waltair from 1st August 1921 under G. O. No. 1658-MS.-Rev., dated the 15th July 1921, comprising the Vizagapatam and East Godavari Agencies excluding the Bhadrachalam taluk. It consisted of 19 members of whom 11 were officials.

Four Taluk Boards were also constituted, viz., the Oriya Agency Taluk Board with headquarters at Koraput, the Ghats Agency Taluk Board with headquarters at Waltair, the Savara Agency Taluk Board with headquarters at Parvatipuram and the Rampa Agency Taluk Board with headquarters at Polavaram.

The Agency Commissioner, Waltair, was appointed President of the District Board, and the Revenue Divisional Officers, Oriya, Ghats, Savara and Rampa Agencies, the District Magistrate and Special Officer, Agency Division, the Executive Engineer, Koraput, the Agency Divisional Officer and eight non-official gentlemen were appointed members of the District Board. The aforesaid Revenue Divisional Officers were also appointed Presidents of the respective Taluk Boards assisted by both official and non-official members. The District Board was reconstituted under

G. O. No. 260-Rev., dated the 18th February 1924, owing to the abolition of the Agency Division. The Godavari Agency was excluded from the jurisdiction of the Board and the entire Vizagapatam Agency excluding the Gudem Agency was constituted into a District Board called Vizagapatam Agency District Board. The Collector and the Agent to the Governor was appointed President of the District Board. The Personal Assistant to the Collector, Vizagapatam, the Revenue Divisional Officers, Koraput and Parvatipuram, the Executive Engineer, Koraput, the Civil Surgeon, Vizagapatam Agency, the Agency Education Officer, the Dewan, Jeypore Samasthanam with 8 non-official gentlemen were appointed members of the Board. The Ghats Taluk Board was abolished and two new Taluk Boards, viz., the Koraput Agency Taluk Board and Parvatipuram Agency Taluk Board with headquarters at Koraput and Gunupur, respectively, were formed with Special Assistant Agent, Koraput and the Special Assistant Agent, Parvatipuram as Presidents. These Boards continued to work till 31st March 1936, when they were abolished and from 1st April 1936, the following Boards were constituted under Government notification No. 16, published in page 19 of Para. III of the *Orissa Gazette*, dated the 1st April 1936:

(1) Koraput Agency District Board (Headquarters Koraput)
(2) Koraput Agency Taluk Board (Headquarters Koraput)
(3) Agency Taluk Board (Headquarters Rayagada)

The District Board consisted of 7 official members, viz., the Collector, Koraput, the Treasury Deputy Collector, Koraput, the Special Assistant Agents, Nowrangpur and Rayagada, the Civil Surgeon, Koraput, the Executive Engineer, Koraput and the District Educational Officer. Ganjam and nine non-official gentlemen, including the Dewan, Jeypore Samasthanam. The Special Assistant Agents, Nowrangpur and Rayagada, were the Presidents of the two Taluk Boards, respectively. The Koraput Agency Taluk Board had 16 members of whom 8 were officials. the Agency Taluk Board, Rayagada, had 14 members of whom 6 were officials.

These Boards continued to work till the end of 21st July 1949 when they were reconstituted with elected members and the Taluk Boards were abolished with effect from that date. The District Board was reconstituted with 24 elected and 8 nominated members. It was divided into 16 circles with 16 general seats and 8 reserved seats for the backward tribes. The headquarters of the District Board was shifted from Koraput to Jeypore from 1st January 1950. From 1st January 1954, the District Board was taken over under Government management under the Orissa Ordinance No. III of 1953, subsequently approved by the State Legislature under Act V of 1954 and a Special Officer was appointed under Government notification No. 11-L.S.-G., dated the 1st January 1954, to exercise the powers, discharge the duties and perform the functions, which the President, Vice-President and members of the District Board,

Koraput, were empowered to perform at a meeting or otherwise under the provision of the Madras Local Boards Act, 1920 (Madras Act XIV of 1920). The District Board was subsequently abolished on 26th January 1961 and the Zilla Parishad was constituted in its place with effect from that date.

174. Union Boards

There were seven Union Boards which till the end of 21st July 1949 were under the direct control of the Taluk Boards. They were Jeypore, Nowrangpur, Gunupur, Rayagada, Koraput, Kotpad, and Gudari.

(*i*) The Jeypore Union Board came into being in 1905. It consisted of 11 members, of whom 10 were non-officials. In 1937-38, the income was Rs. 13,022 which included Rs. 7,284 from house tax and Rs. 1,240 from market rentals. The houses were assessed at the rate of one anna per rupee of the annual rental value. The Board was responsible for sanitation, water-supply and the maintenance of roads. There were 39 sweepers on the sanitation staff The Board maintained a big daily market It had sunk a number of wells, constructed cement drains and laid out some new roads in the town.

(*ii*) The Nowrangpur Union Board was formed in 1919. There were 8 members. Its revenue income in 1937-38 was Rs. 7,789. It received Rs 2,700 from house tax levied at the rate of 1½ annas per Rs. 10 of the capital value of buildings and Rs. 3,754 from market fees. There were 16 sweepers.

(*iii*) The Gunupur Union Board was formed in 1929. It had 8 members. In 1937-38, its income was Rs. 3,613 of which Rs. 2,762 was from house tax assessed at the rate of 8 per cent of the rental value and Rs. 851 from miscellaneous sources.

(*iv*) The Rayagada Union Board came into being in 1929. There were 9 members. Its annual income in 1937-38 was Rs. 5,284 of which Rs. 3,972 was from house tax levied at the rate of 8 per cent of the rental value. The Board maintained 22 sweepers for sanitation.

(*v*) The Koraput and Kotpad Union Boards were formed in 1937 with a membership of 7 and 10, respectively.

(*vi*) The Gudari Union Board was started in 1940. It had 7 members.

Out of these seven, only two Union Boards, i.e., Kotpad and Gudari were left to function and the others were converted to Notified Area Council. These Union Boards were taken over by the Government under Ordinance No. III of 1953 and were placed under the supervision of the District Board. Special Officers were appointed in these Boards under Government notifications Nos. 19-L.S.-G. and 17-L.S.-G., both dated the 1st January 1954. The Union Board, Jeypore, was

converted into a Municipality under Government notification No. 5914-L.S.-G., dated the 30th June 1953, while those of Nowrangpur and Koraput were constituted into Notified Area Councils under Government notifications Nos. 5803-L.S.-G., and 5805-L.S.-G., both dated the 30th June 1953. The Union Boards of Gunupur and Rayagada were also constituted into Notified Area Councils under Government notifications Nos. 3689-L.-S.G and 3691-L.S.-G., both dated the 2nd May 1956. Gudari and Kotpad Union Boards were abolished and reconstituted into Grama Panchayats with effect from 26th September 1956 and 13th July 1956, respectively. Their assets, and liabilities were taken over by the respective Grama Panchayats.

175. District and Local Boards

After the formation of the Agency District Board and Taluk Boards in 1921, the Madras Local Boards Act, 1920, was modified to suit the Agency. This as applied to the Agency was being adopted till 8th February 1948, when in their notification No. 952-L.S.-G., dated the 9th February 1948, Government amended the Act.

The Agency District Board, Vizagapatam, was maintaining first class, second class and other roads, collecting tolls and motor licence fees, collecting ferry rents and controlling them. Secondary education was also being managed by it. All other roads, excluding the Itikavalasa-Jeypore Road, Jeypore-Nowrangpur Road and Borigumma-Bastar Road, maintained by the P. W. D., were being maintained by the District Board. The types of roads that were under the District Board from 1905 to 1926-27 were as follows :

		Miles
(1) First class roads	..	139
(2) Second class roads	..	633·4
(3) Third class roads	..	179·6

The Agency District Board was levying tolls under the Local Boards Act, 1920, on these and other roads. Government used to sanction grants for maintenance of first and second class roads at the rate of Rs. 500 and Rs. 250 a mile, respectively. Besides these, the Agency District Board was maintaining some other minor roads, the entire expenditure of which was being met from the Board's own funds. In addition to the maintenance grants for the first and second class roads, Government used to allot special grants for construction of new roads and bridges, and for special repairs of the existing roads. In 1927-28 the first and second class roads and in 1929-30 all other roads were transferred to the P. W. D. Along with the roads, the toll-gates were also transferred. The tolls from these gates rose from Rs. 49,215 in 1922-23 to Rs. 1,02,833 in 1927-28 and 1929-30, when these roads were transferred to P. W. D. The transfer of roads reduced the income of the Board by over a lakh of rupees.

Besides the tolls, the Board was getting about Rs. 1,500 from motor vehicles plying on hire.

In 1921, the Agency District Board was maintaining one High School at Jeypore and two Middle Schools each at Gunupur and Polavaram in the Godavari Agency. After reconstitution of the Board on 1st April 1924 the Polavaram Middle School was excluded from the management of the Agency District Board as the Godavari Agency was constituted into a seprate District Board. In July 1926, the Higher Elementary School at Nowrangpur was converted to a Middle School. In 1929, the District Board upgraded the Middle School at Gunupur to a High School. In 1931, the Higher Elementary School at Kotpad was raised to a Middle School and in 1944 the Middle School at Nowrangpur was raised to High School. A Girls' Middle School at Nowrangpur and another at Rayagada were started in 1944-45 but later they were abolished due to want of sufficient number of pupils. A Middle School was established at Malkangiri during 1949-50. Two Middle Schools were established at Kumuli and Gudari in 1952-53 and one at Borigumma in 1954-55. In 1955-56, the Kumuli and Gudari Middle Schools were upgraded to High Schools and the M. V. Schools at Bhairabasingpur, Nandapur, Kalyansingpur, Bissamcuttack and Padmapur to Middle English Schools. Further a Middle School was established at Naira in the same year. The management of the High Schools were taken over by the Government on 1st January 1958

After abolition of the Taluk Boards in 1949, the management of the Primary Education, Hospitals and Dispensaries, Public Health and Rural Sanitation passed on to the District Board. During the period from 1946-47 to 1950-51, 137 new Primary Schools were opened under the Education Schemes and on 31st March 1955, the number of Primary Schools under the Board rose to 281. But on 1st April 1955, 137 Primary Schools were transferred to the Tribal & Rural Welfare Department. The number of Primary Schools under the District Board was 144 when the Board was abolished and the Zilla Parishad constituted.

There were 4 Allopathic Hospitals, one each at Gudari, Gunupur, Bissamcuttack and Umarkot, and 4 Allopathic Dispensaries, one each at Pottangi, Padwa, Mathili and Malkangiri under the Board. The Board established Ayurvedic Dispensaries at Dasmantapur and Kuiendri in 1955 and one Homeopathic Dispensary at Tentulikhunti in 1942.

The Hospitals at Rayagada, Koraput, Jeypore and Nowrangpur were provincialised in 1947, 1927, 1947 and 1953, respectively. The Public Health staff were also provincialised in 1948. The Board only supplied preventive medicines, such as sulpha drugs, cholera vaccine, etc. and some equipments, stationery articles and forms and T. A. to the vaccination staff.

The chief sources of income were land-cess, ferry rents, income from profession tax, licence fees, fees collected from markets and from High and Middle Schools and Government grants.

176. Jeypore Municipality

(i) Municipal Corporations

A Union Board was constituted at Jeypore from 1st October 1904 with the Medical Officer, Jeypore, as *ex officio* President and with six nominated members. When the Madras Local Boards Act, 1920, was extended to the Agency areas of Vizagapatam district, the Union Board was reconstituted. The President, Taluk Board, nominated the members, and the President, District Board, appointed one of them as President of the Union Board. The total strength of the Board was nine. Again when the said Madras Local Boards Act, 1920, was amended by Government of Orissa and was extended to the district of Koraput, the previous system of nomination was changed and election was introduced. Every tax-payer had the right to vote for the election of members. The strength of the Union Board was fixed at fourteen. The area was divided into twelve wards, each of which was to elect a member. Two members, in addition, were nominated by Government. The President and Vice-President were elected from among the elected members of the Board.

From 1st July 1953 the area was declared a Municipality under the Orissa Municipal Act, 1950. It was divided into 14 wards to elect 16 Councillors on the basis of adult franchise of which two Councillors were to belong to the Scheduled Castes and Scheduled Tribes. The Councillors elected a Chairman and a Vice-Chairman from among them and took charge of the Municipal affairs from 1st July 1954. This is the only Municipality in the district of Koraput.

(ii) Organisation and structure

The Special Officer, who was appointed from 1st June 1953 to make necessary arrangements for the election of the Councillors, ceased to hold office from 1st July 1954, the date on which the Councillors assumed charge of the Municipality and from that date he was appointed Executive Officer of the said Municipality. But from 1st October 1954 a part-time Executive Officer was appointed in place of the whole-time officer. The part-time Executive Officer still continues to hold office. The Government has appointed a Health Officer for the Municipality and has also provided for the posts of two Health Inspectors, three Vaccinators and three Disinfectors from 1st October 1954.

(iii) Powers and functions

The general control and supervision of the Municipal affairs and superintendence over the officers and servants were vested in the Municipal Council in accordance with section 94 of the Municipal Act, 1950 and the Executive powers and functions were vested in the Executive Officer as per section 87 of the said Act. The Municipality has to make adequate arrangements for the upkeep of public health, safety and convenience of the people residing within its limits.

(iv) **Financial resources**

This Municipality derives a total income of about Rs. 1,20,000 per year excluding Government grants. The main sources of income are holding tax, latrine tax. profession tax, licence fees and income from market, cart-stand and slaughter-houses.

The taxes are levied at the following rates :

(i) Holding tax	.	6½ per cent of the annual rental value of holding.
(ii) Latrine tax	..	4 per cent of the annual rental value of holding.
(iii) Carriage tax		
Cart, Jatka or Tonga	..	Rupees 6 each
Bicycle	..	Rupees 3 each
Cycle-rickshaw	..	Rupees 4 each
(iv) Profession tax	..	75 per cent of the scheduled rates prescribed in rule 507 of the Orissa Municipal Rules, 1953.

(v) Licence fees are subject to the maximum prescribed by Government. A statement showing the income and expenditure of the Municipality from 1954-55 to 1962-63 is given in Appendix A

(v) **Special achievements**

This Municipality has a fixed programme of development works. It is striving hard to achieve the targets in respect of *(i)* black-topping of the Municipal roads, *(ii)* Drainage Scheme, *(iii)* Water-supply Scheme by constructing sufficient number of wells, *(iv)* Public Latrine Scheme, *(v)* Construction of children's parks, recreation clubs and parks, *(vi)* Lighting Scheme, and *(vii)* Market Construction Scheme.

The Market Construction Scheme estimated at Rs. 75.000 has since been completed and under this scheme 31 stalls have been constructed.

The scheme for providing movable latrines and urinals has already been completed at a cost of Rs. 13,000.

The scheme for improvement of the condition of sweepers by supplying them with hand-carts for carrying night-soil at a cost of Rs. 10,500 has been carried out.

The Drainage Scheme around the daily market at a cost of Rs. 18,000 has been completed.

The Municipality has constructed roads 12 miles 7 furlongs metalled and balck-topped, 15 miles 7 furlongs metalled, 5 furlongs cement concrete and 7 furlongs gravel. Besides this, it has sunk 22 wells, laid out three children's parks and has progressed considerably to supply tap water within its area.

177. Notified Area Councils

The Union Boards of Nowrangpur and Koraput were converted to Notified Area Councils in July 1953 and those of Gunupur and Rayagada in May 1955. The Grama Panchayat of Kotpad was converted into Notified Area Council in May 1961. The Orissa Municipal Act, 1950, applies to the Notified Area Councils and the powers and functions provided therein are exercised by them. The main activities of the Councils are connected with sanitation, lighting, maintenance of roads and control of epidemics. The financial resources are mostly the holding tax, provision tax, licence fees and taxes on carts, carriages, cycles, etc., which they collect at the rate not exceeding that fixed by the Orissa Municipal Act and Rules.

(*i*) Rayagada Notified Area Council

The Rayagada Union Board was reconstituted into Notified Area Council with effect from 15th May 1955 under the provisions of the Orissa Municipal Act, 1950. This Council covers approximately an area of 5 square miles having 3,422 holdings. Its population according to 1961 Census is 14,537. It is divided into 9 wards.

As the Election Chapter of the Orissa Municipal Act, 1950, has not been enforced, 11 members including the *ex officio* Chairman (Revenue Divisional Officer, Rayagada) are nominated by Government. Out of these members, one is from the Scheduled Castes and one from Scheduled Tribes. The Sub-Deputy Magistrate works as the part-time Executive Officer of the Council. The receipts and expenditure on major heads from 1960-61 to 1962-63 are given in Appendix B.

SPECIAL ACHIEVEMENT

There is one Adivasi Night School under the management of this Notified Area Council. The Council is managing 14 miles of roads. It constructed in 1959-60 twenty hutments for sweepers and one Maternity Centre. It is attending to sanitation and lighting arrangement in the town.

(*ii*) Koraput Notified Area Council

The Union Board of Koraput that was functioning since October 1937 was converted to Notified Area Council on 1st July 1953. Out of 11 members of the Council 6 are officials and 5 non-officials and they all are nominated by Government. The Revenue Divisional Officer, Koraput, is the *ex officio* Chairman.

The Koraput Notified Area Council covers an area of 5 square miles with 637 holdings. The population is 7,461 according to 1961 Census.

Powers and duties as prescribed in the Orissa Municipal Act, 1950, are exercised by the Chairman and the Executive Officer. Receipts and expenditure of the Notified Area Council on major heads from 1960-61 to 1962-63 are given in Appendix C.

SPECIAL ACHIEVEMENT

This Notified Area Council constructed three quarters for the clerks at an estimated cost of Rs. 18,512. It remodelled the Council reading-room at a cost of Rs. 10,000. Five houses for scavengers were also constructed at a cost of Rs. 7,410. It has provided lighting facilities in the main streets of Koraput. It has proposed to construct hutments under the Slum Clearance Scheme for which sites have been purchased and funds have been earmarked. The Council maintains the choultry, reading-room, burial shed, slaughter-house, daily and weekly market sheds, cattle-pound and passengers' shed at busstand. For public health activities the Council maintains one Health Inspector, one Vaccinator and one Disinfector besides 32 sweepers and scavengers including a sweeper zamadar.

(iii) **Gunupur Notified Area Council**

At Gunupur there was a Union Board as early as 1905 and it continued as a nominated body till 1949 with the Stationary Sub-Magistrate as its President. On 1st April 1949 it became an elected body and continued as such till 31st December 1953 after which the Board was suspended and a Special Officer was appointed. It was converted into a Notified Area Council with effect from 15th May 1955.

In this Council there are 2,757 holdings and 9 wards having an area of 4½ squre miles. The population according to 1961 Census is 10,180. The Council consists of 11 members including the Chairman who is the Revenue Divisional Officer. Six of the members are officials and 5 are non-officials. The Stationary Sub-Magistrate functions as its Executive Officer. The Council enjoys all powers of taxation and discharges functions of a Municipal Council. The receipts and expenditure on major heads from 1960-61 to 1962-63 are given in Appendix D.

SPECIAL ACHIEVEMENT

This Notified Area Council provides electric street lights and maintains the roads which are now metalled. It constructed pucca drains with a cost of Rs. 20,000. It maintains the 'Gopalkrushna Pathagar' for which the library building with reading-room was constructed in 1960-61. There is a children's park, a choultry and a club under the management of the Council.

(iv) **Nowrangpur Notified Area Council**

The Union Board of Nowrangpur constituted under the Madras Local Boards Act on 1st April 1919. The Union Board was a nominated body till 1948-49 when the election system was introduced. The Board consisted of 12 members and it continued till 30th June 1953 after which the Orissa Municipal Act, 1950, was extended to this area. This Council consists of 11 members out of which six are officials and rest are non-officials. All the 11 members are nominated from time to time by the Government of Orissa. The area of the Council is more than 3 square miles, which is divided into 9 wards having 1,326 holdings. Its population according to 1961 Census is 10,380. The receipts and expenditure of the Council from 1960-61 to 1962-63 are given in Appendix E.

SPECIAL ACHIEVEMENTS

The Council is diverting a substantial portion of its funds derived from various taxes and fees in public utility schemes. It maintains 10 primary schools, a choultry with 5 suites for the convenience of the travellers. It also maintains 7 miles of roads out of which 4 miles are black-topped and the remaining 3 miles metalled. It has constructed some culverts and pucca drains. It provides electric lights in important streets of Nowrangpur town. The Council has also constructed two bathing ghats in public tanks. The most important achievement is implementation of the major Water-supply Scheme at a cost of Rs. 7,75,000. The Council has taken up the construction of a town-hall at a cost of Rs. 78,000.

(v) **Kotpad Notified Area Council**

The Kotpad Grama Panchayat was converted into a Notified Area Council with effect from 1st May 1961. The Assistant Surgeon, Government Hospital, functions as part-time Executive Officer and the elected body functions since 5th November 1963. The Notified Area Council consists of 15 members out of which one is reserved for Scheduled Castes and one for Scheduled Tribes. The area of the Notified Area Council is about 5 square miles. The number of holdings is 1,726 and population 6,368. Income and expenditure on major heads from 1960-61 to 1962-63 are given in Appendix F.

178. Town-planning

According to 1961 Census there are seven towns each (except Machkund) having a population of more than 5,000, viz., Jeypore, Rayagada, Gunupur, Machkund, Nowrangpur, Koraput and Kotpad. Jeypore is the biggest town having a population of more than 20,000. There is no Town-planning Scheme for any of the towns though Jeypore and Gunupur in particular are congested. All the towns have developed irregularly except Machkund and Koraput which are comparatively new.

179. Grama Panchayats

(*i*) The Orissa Grama Panchayats Act, 1964, is in force in the State. This Act replaced the Orissa Grama Panchayats Act, 1948, under which 12 Grama Panchayats were constituted in 1949 in the district. When the provisions of the Act were extended throughout the district during 1955-56, the whole of the district was divided into 227 Grama Panchayats. On coming into effect of the Orissa Grama Panchayats Act, 1964, the term of all the Grama Panchayats functioning in the State was to expire from 26th January 1965 and accordingly elections to the Grama Panchayats were to be conducted so as to facilitate the members and office-bearers to function from 26th January 1965. But as reorganisation of Grama Panchayats could not be finalised the term of present Grama Panchayats has been extended till 15th August 1966 by notifications of State Government.

The following figures show the number of Grama Panchayats functioning in the district from 1950-51 constituted under the Grama Panchayats Act, 1948 :

1950-51 ..	12
1951-52 ..	12
1952-53 ..	12
1953-54 ..	103
1954-55 ..	79
1955-56 ..	227
1956-57 ..	228
1957-58 ..	228
1958-59 ..	228
1959-60 ..	228
1960-61 ..	227
1961-62 ..	227
1962-63 ..	232

(*ii*) **Financial resources**

The Grama Panchayats derive their income from Government grants and loans sanctioned for specific purposes. They have other income from cess and from sources like Panchayat tax, Professional tax and also from fees, rates and tolls. Besides, they derive income from various properties like markets, fairs, cattle-pounds, fisheries, etc., transferred to them.

Government grants are sanctioned for maintenance of Panchayat staff, for purchase of pumping sets, for renovation of tanks and other development works. Government also gives them a share of income from Kendu leaves and a portion of income from cess. Loans are advanced by Government for remunerative schemes like pisciculture, orchards and purchase of paddy through graingolas.

The duties entrusted to Grama Panchayats are multifarious. The main functions are to work out different development schemes, schemes concerning general health and welfare of the people like water-supply, sanitation and lighting, maintenance of public properties transferred to them and other humanitarian work like establishment of maternity and child welfare centres, cottage industry, co-operative societies, village libraries and pathagars, etc.

The Grama Panchayats derived income from the internal sources during 1962-63 as follows :

		Rs. P.
Panchayat tax	..	99,185·17
Professional tax	..	7,661·39
Other taxes	..	29,246·26
Markets	..	67,115·45
Cattle-pounds	..	29,612·90
Pumps, Pisciculture	..	20,103·90
Market sheds and cattle registration	..	10,442·62
Licences	..	28,163·03
Orchards and waste lands	..	11,276·78

(iii) **Special achievements**

During 1962-63, sixty Grama Panchayats renovated tanks and sunk wells at a total cost of Rs. 1,75,430·44P. out of which Rs. 14,047·63P. was from Grama fund and the rest from Government grants for the purpose of drinking water-supply.

Roads

A master plan to connect the all-weather roads and important market centres and headquarters of Grama Panchayats have been prepared for the district and the execution of work taken up according to the priority. During 1962-63, 108 miles of roads were repaired, 32 miles out of Grama fund and 28 miles partly from Grama fund and partly from Government grants and 48 miles wholly from Government grants at a total expenditure of Rs. 3,51,270·73P.

Street lights

Previous to 1962-63, 85 villages had 304 kerosene lamps put up by the Grama Panchayats. During 1962-63, 40 more lamps were put up in 32 Grama Panchayats at an expenditure of Rs. 5,435·64P.

Pisciculture

Up to 1962-63, 1,347 tanks had been transferred to the Panchayats. 168 Grama Panchayats are taking up pisciculture from Grama fund and from Government grant. During 1962-63 an amount of Rs. 14,386·06P. was spent excluding Government grants on this scheme and there was a total income of Rs. 18,956·40P. that year. The fries supplied by the Fisheries Department are reared in these tanks.

Agriculture Scheme

The Panchayats are taking keen interest in the various schemes to accelerate agricultural production. An area of 66,333 acres was saturated with improved paddy seeds like T 1242, T 90, T 141, T 812 during 1962-63. During that year 23,088 acres of land were green-manured. Similarly 181 acres of land were treated with pesticides by the application of gamaxene, endrex, D. D. T. and rat-killing poison. 97 maunds of bone-meal were produced in 7 bone-crushing units installed in the Panchayats.

(iv) Expenditure

The expenditure incurred by the Panchayats under the major heads and the contribution by Government towards expenditure during 1962-63 are as follows :

Head	Total expenditure	Contribution by Government
	Rs. P.	Rs. P.
1. Expenditure on Staff and contingencies.	2,15,329·02	51,723·26
2. Development expenditure (including expenditure on amenities and productive scheme).	7,53,011·07	5,11,625·41
3. Miscellaneous expenditure	1,05,844·34	78,574·89
Total Expenditure ..	10,74,184·43	6,41,923·56

180. Panchayat Samitis

There are altogether 36 Panchayat Samitis in this district—13 in Nowrangpur subdivision, 8 in Koraput subdivision, 6 in Gunupur subdivision, 5 in Malkangiri subdivision and 4 in Rayagada subdivision. The Panchayat Samitis constitute the second executive tier in Panchayati Raj hierarchy, the first and last being Grama Panchayats and Zilla Parishads, respectively. They are responsible for execution of development works and management of Primary Schools in the Block areas. They sanction the budget—annual supplementary or revised—of Grama Panchayats under their control.

A non-official member acts as Chairman of Panchayat Samiti being elected by all the non-official members of the Samiti. The Block Development Officer acts as the Executive Officer.

181. Zilla Parishad

The Zilla Parishad was formed on 26th January 1961 and the District Board was abolished on that date. It was constituted according to the Orissa Panchayat Samitis and Zilla Parishads Act, 1959. There are 41 non-official members and 29 official members, the latter being mostly district level officers. Out of the non-official members 36 are the Panchayat Samiti Presidents and 2 are the Chairman and Vice-Chairman of the Zilla Parishad, while one is from the Co-operative Bank, Berhampur and the remaining one is a lady member.

The Zilla Parishad is a supervisory and co-ordinating authority in the district so far as Panchayat administration is concerned. The development grants of the Government are distributed by the Zilla Parishad to the Panchayat Samitis according to their needs. It supervises the execution of work by the Panchayat Samitis and furnishes Utilisation Certificates of their grants to Government. Thus the Zilla Parishad functions through Panchayat Samitis.

APPEN

Receipts and Expenditure of Jeypore Municipality

Head	1954-55	1955-56	1956-57	1957-58
	Rs.	Rs.	Rs.	Rs.
Receipts				
1. Rates and taxes ..	30,998	26,018	42,957	63,526
2. Licences, etc.	4,853	11,331	5,126	6,275
3. Receipts under special Acts.	2,562	2,766	10,799	2,867
4. Revenue derived from Municipal proporty and power.	21,420	19,410	17,294	23,053
5. Grants and contributions (for works and others).	32,698	36,119	62,621	63,815
6. Miscellaneous ..	1,557	1,622	1,977	7,717
7. Extraordinary and debt	9,398	59,815	16,913	54,687
Total .	1,03,477	1,57,091	1,57,687	2,21,940
Expenditure under Development Schemes				
1. Roads ..	14,654	5,082	7,053	42,143
2. Wells .	4,892	14,599	3,865	3,936
3. Drains .	7,754	723	2,217	1,546
4. Buildings .	..		..	4,337
5. Childrens parks ..	..	..	..	3,130
6. Tractor-*cum*-Trailor purchase.	.	.	..	12,904
7. Dhobi Colony .		..	..	7,300
Total .	27,300	20,404	13,135	75,296

DIX-A

under different heads during the years 1954-55 to 1962-63

1958-59	1959-60	1960-61	1961-62	1962-63
Rs. P.	Rs. P.	Rs. P.	Rs. P.	Rs. P.
64,504·02	63,744·33	68,584·01	85,325·72	83,189·30
6,174·25	8,107·43	9,330·25	8,895·49	10,261·87
546·00	4,551·00	3,005·50	2,853·00	2,928·00
25,717·26	27,624·36	34,004·63	52,726·88	58,245·99
79,593·62	86,356·50	59,552·00	91,517·62	92,251·00
33,491·02	16,372·33	6,385·20	756·48	628·27
64,755·49	43,403·97	15,560·98	49,496·80	35,129·37
2,74,799·66	2,50,159·92	1,96,422·57	2,91,571·99	2,84,633·80
49,994·65	18,132·64	26,975·40	58,748·03	32,834·78
151·32	.	13,180·99	4,426·03	10,140·11
22,924·70	809·67	13,552·67	15,446·83	12,086·87
30,750·50	29,528·29	44,658·97	8,455·31	14,572·67
..	..	..	5,249·93	142·62
..	..	..	8,000·00	..
..	.	..	..	21,415·00
1,03,821·17	48,524·60	98,368·22	1,00,326·22	91,192·05

APPENDIX B

Receipt and Expenditure of Rayagada Notified Area Council

Head	1960-61	1961-62	1962-63
Receipts	Rs. P.	Rs. P.	Rs. P.
1. Holding tax ..	19,883·18	22,305·56	47,084·69
2. Tax on carriages, etc. ..	672·50	1,137·00	1,683·25
3. Latrine tax ..	572·25	393·00	788·25
4. Profession tax ..	2,694·50	4,239·50	6,018·00
5. Offensive and dangerous trades.	10,789 43	9,609·71	12,809·50
6. Bus-stand fee ..	18·00	216·00	234·00
7. Pounds ..	1,810·00	2,845·50	1,134·50
8. Rents on lands, buildings, restehouses, etc.	344·33	187·50	158·53
9. Fees and revenues from market and slaughter-houses, cart-stands, etc.	4,720·00	7,689·00	5,311·00
10. Fines under Municipal and other Acts.	3·00	..	..
11. For road purpose	17,220·00	26,736·00	10,900·00
12. D.A., A.D.A., 2nd A. D. A.	11,186·00	9,450·00	16,532·00
13. Miscellaneous revenue .	330 99	..	..
14. Warrant and distraint fees	35·76	28·41	95·16
15. Advances	6,934·77	17,970·97	21,213·54
16. Deposits	5,730·23	16.036·41	10,496·13
17. House transfer fee	..	6·00	9·00
18. Projections and erections .	.	3·50	3·28
19. Withdrawal fees	..	37·40	25·17
20. Miscellaneous	..	32·61	8·99
21. Process fees .	.	54·75	..
22. Revenue from death certificate.	..	5·00	2·00
23. Interest on investments .	..	25·12	..
24. Town-hall ..	..	2,000 00	2,000 00
25. From other sources .	..	1,344·28	200·00
26. Recoveries on account of services rendered.	..	67·57	239·02
27. For house sites and construction of houses.	..	..	10,250·00
28. For medical and sanitation purpose (Wheel barrows).	..	..	2,000·00
29. Sale-proceeds and produce of lands.	1,087·29	2·00	40·15
30. Loans ..	..	..	6,900·00
Total ..	84,032·23	1,22,422·79	1,56,136·16

Head	1960-61	1961-62	1962-63
	Expenditure		
	Rs. P.	Rs. P.	Rs. P.
1. General administration ..	6,049·67	6,160·36	9,096·71
2. Collection of taxes and fees	2,649·20	3,705·61	3,366·02
3. Lighting ..	7,493·30	7,120·32	6,324·08
4. P. H. establishment charges	22,265·25	21,278·14	25,488·53
5. Market and slaughter-houses	849·22	432·78	125·74
6. Maternity and Child Welfare Centre.	2,574·83	2·75	800·00
7. Dak bungalows and Sarais..	52·02	60·43	69·97
8. Planting and preservation of fences, etc.	635·34	680·41	2,824·71
9. Drainage ..	2,129·00	1,183·88	540·57
10. Roads ..	24,501·36	15,998·17	38,164·12
11. Works establishment ..	353·40	626·23	2,325·95
12. Primary education ..	257·50	252·50	324·88
13. Survey ..	1,101·00	..	..
14. Miscellaneous ..	569·39	..	22·00
15. Advances .	7,535·25	6,747·13	19,923·50
16. Deposits ..	1,929·31	7,005·61	12,823·07
17. Rewards for destruction of wild animals.	..	24·00	..
18. Pounds ..	..	12·50	74·22
19. Abating offensive and dangerous trades.	..	30·45	785·85
20. Removal of unclaimed corpse	..	21·00	27·00
21. Stock and plants ..	..	109·74	..
22. Libraries and reading-room, etc.	..	4,000·00	..
23. Stationery and printing ..	..	366·29	882·51
24. Provident Fund contributions	..	187·00	195·00
25. Securities ..	..	4,975·00	4,975·00
26. Buildings ..	..	452·69	3,410·03
27. Contributions ..	..	..	5,100·00
28. Refunds ..	..	..	3,969·98
29. Elections ..	..	..	1,735·92
Total ..	80,844·04	81,432·99	1,43,375·36

APPENDIX C

Receipts and Expenditure of Koraput Notified Area Council for the years 1960-61 to 1962-63

Major Head	1960-61	1961-62	1962-63
Receipts			
	Rs. P.	Rs. P.	Rs. P.
1. Taxes and fees ..	39,675·44	38,688·06	48,507·82
2. Licence and other fees ..	1,474·70	2,825·70	2,972·64
3. Rents, lands, buildings .	26,249·17	5,099·46	6,898·21
4. Receipts under Special Acts	239·66	224 00	400·00
5. Local funds	257·43	834 57	1,618·50
6 Grants and contributions .	14,005·00	18,114·00	31,158·00
7. Extraordinary and debt ..	10,121·65	9,489 09	5,222·77
Total ..	92,023·05	45,275·09	56,777·94
Expenditure			
1. General Administration ..	10,782·03	7,625·27	11,541·82
2. Public safety ..	5,206·52	6,110·27	7,085·81
3 Public Health	20,789·35	25,700·43	28,505·60
4. Public convenience .	32,880·93	11,225·04	10,878·14
5. Miscellaneous	189·23	981·36	324·00
6. Extraordinary and debt ..	21,847·58	5,441·01	23,705·76
Total ..	91,695·64	57,083·38	82,041·13

APPENDIX D

Receipts and Expenditure of Gunupur Notified Area Council, for the years 1960-61 to 1962-63

Major Head	1960-61	1961-62	1962-63
Receipts			
	Rs.	Rs.	Rs.
1. Rates and taxes ..	21,205	20,310	30,014
2. Licence and other fees ..	4,151	5,160	4,657
3. Receipts under Special Acts	5,826	6,570	4,614
4. Revenue derived from Municipal property apart from taxes.	3,141	2,252	2,055
5. Grants and contribution for General and special purposes.	16,339	21,802	22,354
6. Miscellaneous ..	2,271	282	394
7. Extraordinary and debt ..	12,350	5,533	566
Total ..	65,283	61,909	64,654
Expenditure			
1. General Administration ..	3,610	3,886	5,834
2. Collection establishment ..	2,307	1,979	2,394
3. Collection of ferry rents ..	..	8	..
4. Survey establishment ..	340	..	675
5. Public safety ..	3,946	3,960	5,936
6. Public Health ..	14,922	13,812	18,848
7. Public Works ..	31,719	3,759	14,735
8. Public Instruction ..	961	1,295	691
9. Miscellaneous ..	585	1,705	1,911
10. Convenience ..	..	..	2,131
11. Extraodinary and debt ..	17,624	7,392	4,980
Total ..	76,014	37,796	58,135

APPENDIX E

Receipts and Expenditure of Nowrangpur Notified Area Council for the years 1960-61 to 1962-63

Major Head	1960-61	1961-62	1962-63
	Receipts		
	Rs. P.	Rs. P.	Rs. P.
1. Municipal rates and taxes ..	19,346·83	21,023·73	24,793·81
2 Licence and other fees ..	3,277·69	4,297·37	3,973·10
3. Receipts under Special Acts	1,078·65	658·05	629·23
4. Revenue derived from Municipal property and powers apart from taxation.	18,401·90	17,930·27	18,906·50
5. Grants and contribution	16,308·00	17,162·00	33,817·00
6. Miscellaneous ..	211·82	5,474·56	6,687·23
7. Extraordinary and debt ..	12,744·48	11,226·56	17,889·94
Total .	71,388·07	77,772·54	1,06,696·81
	Expenditure		
1. General Administration and collection charges.	11,148·73	12,220·14	10,982·40
2. Public safety ..	4,791·60	3,271·44	7,442·22
3. Public Health ..	14,414·15	28,578·06	53,614·33
4. Public convenience ..	19,115·85	12,422·39	28,316·86
5. Public Instruction ..	1,827·78	..	4,082·12
6. Miscellaneous ..	770 15	973·76	1,792·42
7. Extra ordinary and debt ..	17,320·00	12,915·34	24,876·02
Total ..	69,488·26	72,133·99	1,31,106·37

APPENDIX F

Receipts and Expenditure of Kotpad Notified Area Council,

Major Head	1960-61	1961-62	1962-63
Receipts			
	Rs. P.	Rs. P.	Rs. P.
1. Municipal rates and taxes ..	4,593·31	7,953·04	9,956·47
2. Realisations under Special Acts	1,831·21	3,083·91	2,650·20
3. Other sources of revenue ..	6,707·05	23,312·58	37,154·16
4. Extraordinary and debt ..	837·00	3,526·00	17,753·84
Total ..	13,968·57	37,875·53	67,514·67
Expenditure			
1. General Administration and collection.	4,227·47	5,772·33	6,006·26
2. Public safety ..	2,463·49	2,865·68	3,379·82
3. Public Health and convenience	6,829·21	8,885·74	9,004·01
4. Public Works ..	191·75	3,160·99	16,437·56
5. Public Instruction ..	..	..	500·00
6. Miscellaneous ..	599·24	2,712·07	4,000·00
7. Extraordinary and debt ..	1,154·99	2,193·00	7,159·50
Total ..	15,466·15	25,834·81	48,073·42

CHAPTER XV

EDUCATION AND CULTURE

182. Historical background

Koraput district comprised the ex-Jeypore estate which in early medieval times was known as the Nandapur kingdom. In ancient times, this formed a part of the Atavika territory and the Special Rock Edicts of Asoka at Dhauli and Jaugada have addressed the people of this region as the '*Atavikas*'. These people were very probably outside the pale of the Aryan culture till the time of the Guptas. The invasion of the Deccan by Samudragupta brought in its train the neo-Brahmanical civilisation which then revived in India. This inaccessible forest tract then known as Mahakantara or Mahavana coluld not be excluded from the reach of the all-pervading culture of the time. In the 5th century A. D. the Nalas and the Vakatakas vied with one another for the possession of this area and both the dynasties being famous patrons of Brahmanical Hinduism, this religion got a strong foothold here during that time. Pushkari, the capital of the Nalas situated in the modern Umarkot tahsil of Koraput district, was a seat of culture and learning in the 5th century A. D. The Rithapur Inscription of Bhavadattavarman records the grant of the village Kadambagiri as an '*Agrahara*' to the Brahman Matradhyaryya of the Parasara gotra and his 8 sons. This grant was made for obtaining blessings for strengthening his matrimonial relationship with the queen with libation of water made at Prayaga, the confluence of the Ganga and the Jamuna. So also the Kesaribeda copper plate Inscription of Arthapati records the grant of the Kesalaka village to 3 Brahmans, named Durgaryya, Rabirayya and Rabidattaryya all belonging to Kautsava gotra for the spiritual benefit of the king himself. The Podagada Inscription of Skandavarman found in Nowrangpur subdivision informs us that the king founded an '*Agrahara*' for the establishment of a Brahmanical settlement for cultural and educational upliftment as well as for worship of Vishnu. These inscriptions clearly testify to the prevalence of the Brahmanical and Vaishnavite culture in the Koraput region during the 5th and 6th centuries A. D.

From the 6th to 13th Century A. D. this region was ruled by the Gangas, Somavamsis and the Chindaka Nagas who were great patrons of Saivite culture. So, during that period, 'Saivism' had a strong foothold in this region. Jainism flourished in the 13th and 14th centuries under the Silavamsi rulers and extensive Jaina relics are found at present in the neighbourhood of the villages of Nandapur, Bhairabasingpur and Bissamcuttack.

Under the Suryavamsi rule, 'Saktism' and 'Vaishnavism' began to flourish. The neo-Vaishnavism cult of Shri Chaitanya became very popular in this region and it is held that Lord Chaitanya visited *Matsya-tirtha* (Machkund) in the course of his pilgrimage in the South.

Great as were the Suryavamsis as conquerors, they were greater still in the arts of peace. The Suryavamsi rulers, themselves highly cultured, liberally patronised literature and art. The literary products of the age were numerous and varied. In the later part of the 18th century Yogi Praharaja, son of Nilakantha of the *Vatsa gotra*, who was the precepter of the Chief quen of King Vikrama of Nandapur, wrote in Sanskrit two important treaties on medicine : *Vaidya hridayananda* and *Vaidyalamkara*. Bipra Bhagirathi's *Saibottara Purana* was written during the closing years of the 18th century. Parama Vaishnava Bhagirathi, son of Raghunath Samantarai, was a notable poet. His work has been well preserved in the State Museum, Bhubaneswar. Ballabha Narayan Behera Mahapatra, author of *Vishnu Purana*, *Siva Gita* and *Tirtha Chinthamani* flourished during this period. In the early years of the 19th Century, Brajasundar Das Maharathi Mahapatra completed his famous work *Triguna Bharata* or *Triguna Mahabharata*. It is written in simple Oriya and his contributions to the development of Oriya literature are really great. Dinabandhu, son of Parsurama, was another poet who translated from Telugu the popular *Dharmangada* into *Patibhakta Purana* in simple and chaste Oriya.

183. Beginnings of Western Education and pioneer work done

In 1866 A. D. (three years after the coming of the British) there was not a single school in the Vizagapatam Agency, corresponding roughly to the present Koraput district. Carmichael at that time wrote, "the school we set on foot at the town of Jeypore, on our first entering the country three years ago, met with no success whatever, and after struggling for sometime with neglect and the climate, the master came down and shortly afterwards died". A fresh beginning was made by opening a school at Gunupur and another at Koraput. Here it may be mentioned that the Christian missionaries rendered valuable service and did a considerable amount of spade-work for spread of education. They earnestly took up the work of educating children and adults. The Schleswig Holstein Evangelical Lutheran Mission Society of Germany (SHELM) and its worthy child, the Jeypore Evangelical Lutheran Church (JELC), maintained for sometime abou 25 per cent of Higher Elementary and about 12 per cent of Lower Elementary Schools in the district. Towards 1895-96, there were 120 schools in the Agency under the charge of the Assistant Agents at Koraput and Parvatipuram with 2,551 pupils.

Considering the population of the district, the progress was indeed uninspiring. But it was inevitable under the circumstances. The bulk of the population is composed of aboriginal tribes. Although complete antipathy to education among the hill tribes was not found, still the general attitude in the villagers was one of complete indifference. Besides, the schools were opened for obvious reasons of policy in the larger villages where the best attendance could be expected. But the hill tribes live in small settlements. Lastly, the unhealthy climate coupled with the existence of vast areas of inaccessible forest belts kept this district out of the light of modern civilisation for a long time.

184. Growth of Literacy

In 1931 only 15 persons in every one thousand could be classed as literate. The Muslims were the best educated community, with 150 per thousand literate, followed by the Christians with 70 per thousand. Among the subdivisions Gunupur has always been the most advanced, and in 1931 it was found that there were 32 per thousand literate, Malkangiri had only 7 per thousand. There were 1,299 literate women in the district, of whom 277 were Christians. In 1937-38 there were 361 schools and 13,327 scholars in the district. One school served on the average 27 square miles and 1·4 per cent of the population was receiving instruction. By 1951, the percentage of literacy in the district rose to 5·34. Although there were 67,788 literates 58,514 males and 9,274 females) including 3,187 Matriculates, 243 Graduates and 29 Post-Graduates, male literacy was 9·17 per cent and female literacy 1·47 per cent.

According to the Census of 1961 literates in the district are 124,440 out of which 102,320 are males and 22,120 females. This includes 107,377 literates without educational level, 12,927 having primary or junior basic education, 3,502 matriculates, 77 with non-technical diploma. 90 with technical diplomas, 353 with University degrees (Graduates and Post-Graduates) and 114 with technical degree or diplomas (equal to Graduate and Post-Graduate degrees). Male literacy in 1961 is 136 per thousand and female literacy 30 per thousand.

185. Spread of Education among Women and Backward Classes and Tribes

(i) There are 3 High Schools, 8 M. E. Schools, 2 Kanyashrams, 5 Primary Schools and 60 Schools for special education for girls in the district. The High Schools are at Jeypore (started in 1958), at Gunupur (in 1962) and at Kotpad (in 1963). M. E. Schools are located at Gunupur, Kotpad, Nowrangpur, Koraput, Rayagada, Padmapur and Gudari. At Kotpad there are 2. M. E. Schools one of which is managed by the J E L C authorities. A considerable number of girls are also reading

with boys in different educational institutions of the district. The following table shows the number of girl students in all types of institutions of the district during the year 1963-64:

Type of Institution		Number of girl students reading
1. Primary	..	25,506
2. Junior Basic	..	414
3. Sevashram	..	3,969
4. Senior Basic	..	15
5. Ashram	..	139
6. M.E. Schools	..	676
7. High Schools	..	696
8. Schools for special education	..	1,166
9. Professional education	..	9
Total	..	32,590

(ii) **Ashram Schools**

For educating the tribal people Government have opened Ashram Schools, Sevashrams and Training Centres, while stipends are granted to tribal students for higher education.

The 'Ashram Schools' are residential institutions up to Middle Standard with provision for training in crafts like agriculture, spinning, weaving, carpentry, smithy, poultry-rearing, cattle-breeding, bee-keeping, etc. All the expenses of the students are borne by Government. These schools were originally meant for Scheduled Tribes only, but the facility has since been extended to Scheduled Castes to a limited extent.

An Ashram School has a 7 years' course beginning from Class I. It has since been decided to eliminate the Primary Classes and to have only classes from IV to VII. The Primary Classes are replaced by feeder Sevashrams which are being upgraded. The Ashram Schools

have been recognised by the Education Department as equivalent to Middle Schools and the syllabus of general education in the Middle Schools have been adopted for the Ashram Schools.

Spinning and agriculture are compulsory for the Ashram students. In order to make the institutions self-supporting, the students spin and weave their own clothes. Each Ashram School raises a garden and the vegetables and fruits grown are utilised by the students for their meals and the balance, if any, goes to the market. Poultry units have been maintained in many Ashram Schools in order to enable the students to have practical training in poultry-rearing.

Thirteen Ashram Schools and two Kanyashrams were functioning in the district in the year 1963-64. The number of scholars in them were 1,217 boys and 148 girls and there were altogether 96 teachers.

(*iii*) Sevashrams

Sevashrams are primary schools of a special type meant for rapid spread of primary education among the Scheduled Castes and Scheduled Tribes. These institutions have been recognised as equivalent to Primary Schools under the Education Department. In these schools along with general education some elementary crafts like spinning, gardening and handicrafts are taught. Some of the Sevashrams have been upgraded to provide facilities of education up to the Upper Primary standard.

The number of Sevashrams functioning in this district in 1963-64 was 319 and the number of students on rolls in these schools was 16,475 (12,506 boys and 3,969 girls).

(*iv*) Stipends

In 1963-64 a sum of Rs. 56,078 was spent for award of stipends and lump grants to 504 students of the Scheduled Tribes, Scheduled Castes and other Backward Classes reading in various schools of this district other than Ashram Schools.

186. General Education

(*i*) Primary Schools

In 1963-64 there were 1,838 Primary Schools and 319 Sevashrams. Of these 146 were managed by Mission Bodies, 118 by Committees and private individuals and one Railway Primary School by Central Government. The remaining Primary Schools were under the control of Education Department and the Sevashrams under the control of Welfare Department. Besides, there is a Basic Training School at Nowrangpur and around it are 22 Basic Schools forming the Nowrangpur compact area all managed by Government. Schools managed by Mission Bodies, private individuals and Committees, receive aid from the Government through the Education Department. There is a separate school for Mohammedans at Jeypore.

The following table shows the comparative figures of number of Primary Schools and scholars from 1937 to 1964 at periodic intervals :

Year	Type	Number of schools		Number of scholars
1937	Primary Schools including Higher Elementary Schools.	356		12,490
1957	Primary Schools and Sevashrams.	787	Boys :	22,426
			Girls :	3,951
1962	Primary Schools and Sevashrams.	1,336	Boys :	76,997
		322	Girls :	19,426
1964	Primary Schools and Sevashrams.	1,838	Boys :	78,506
		319	Girls :	29,578

The progress of education in the district is known from the following tables :

New Primary Schools opened by Government :

1960-61	..	109
1961-62	..	173
1962-63	..	170

Government also appointed additional teachers in existing schools as follows :

1960-61	..	141
1961-62	..	68
1962-63	..	134

(*ii*) Secondary Schools

Before 1958 there were six District Board managed High Schools and two Government managed 'A' type High Schools. From the 1st January 1958 Government took over the management of the Board High Schools. One Higher Ashram School at Koraput was opened in 1957. The High School at Jeypore was the biggest among the six. By the 31st March 1957, there were 1,052 students on roll, and 42 teachers including 8 Graduates, in that School. In 1962-63 there were 19 High Schools in this district and the number increased to 26 in 1963-64. Out of these, 23 schools were for boys and 3 for girls. Total number of scholars in the High Schools in 1963-64 was 3,981 (3,285 boys+696 girls).

In 1963-64 there were 76 M. E. Schools in this district out of which 8 were meant for girls. Besides these, there were 13 Ashram Schools and 2 Kanyashrams, one Senior Basic School equivalent to middle standard. The Government makes an annual grant of two-third of the approved expenditure to the schools other than those managed by Government. A considerable improvement is marked in the growth of these institutions as against the number of schools in 1937.

Year	Type	Number of schools		Number of scholars
1937	High Schools	2		534
1957	High Schools	8	Boys : Girls :	2,582 338
1964	High Schools	26	Boys : Girls :	3,285 696
1937	Middle Schools	3		303
1957	Middle Schools including Ashram Schools.	14	Boys : Girls :	967 158
1964	Middle Schools including Ashram Schools.	91	Boys : Girls :	3,889 824

(iii) **College**

The Vikram Deo College established in 1947 at Jeypore is the only College of this district. It is affiliated to the Utkal University for teaching up to B. A. and B. Sc standard. The College is managed by a governing body consisting of the Collector of Koraput as the *ex officio* President, the Principal oft the College as the *ex officio* Vice-President and other members one of whom is a teachers' representative.

The College, at present, provides instruction in English, Oriya, Telugu, Sanskrit, Mathematics. Logic, Economics, History, Physics, Chemistry and Biology. Recently the three years' Degree course has been introduced.

187. Technical Education

(i) Training Schools

In 1921 there was only one Training School for teachers at Gunupur. By 1957 two more Training Schools were established at Nowrangpur and Jeypore. One Sevak Talim Kendra was opened at Sunabeda in 1947-48. In 1963-64 there were six Elementary Training Schools and one Basic Training School in the district. Candidates who pass Middle English School Examinations are eligible for admission into the Elementary Training School, while Matriculates and Intermediates are

admitted into the Basic Training School. The Scheme to reorient Primary Schools into basic pattern hasb een introduced. A Matric Basic trained candidate is equivalent to a Matric Secondary Training passed candidate. Audio-visual education has been introduced in the Elementary Training Schools at Jeypore and Gunupur.

(ii) **Sevak Talim Kendra, Sunabeda**

This institution started in 1947-48 with a view to train Sevaks working under the Tribal & Rural Welfare Department to be appointed in Sevashrams. This institution is meant for the Sevaks of Koraput, Ganjam, Kalahandi, Bolangir and Sundergarh districts. The period of training is for two years and the total strength of the institution is 60—30 for each class. Provisions have been made for vocational instructions on subjects like agriculture, spinning, carpentry, tailoring and the use of Ayurvedic medicines. General education on literature, arithmatic, history, geography, hygiene, child-psychology are also provided.

(iii) **Preliminary Training Centre, Gorakhpur**

This was started in 1960 for training the tribal candidates to be recruited as village level workers. The institution imparts training to 60 students and the course is for one year only. Candidates passing from the Ashram Schools are eligible for admission. The prospectus and the syllabus are made at the direction of the Community Development Department of the Government.

(iv) **Sri Vikram School of Arts and Crafts, Jeypore**

This was established in 1946 by the late Maharaja Vikram Deo Varma. This imparts training in drawing and painting, modelling paper making, embroidery and also in dance and music. The course of training is for two years. The school is now maintained by the Government of Orissa.

188. Other Educational activities *

(i) **Oriental Institutions**

There are two Sanskrit Tols in the district, one at Jeypore started by the late Maharaja Sri Vikram Deo Varma and the other at Nowrangpur started by Shri Madan Mohan Mishra. The Tol at Nowrangpur was established in 1947.

Students coming out successful in 'Prathama' Examination are treated equivalent to the Middle passed.

The Maharaja's Tol at Jeypore is continuing to receive from Government the grant which the zamindar was giving. At present this institution is directly under the control of the Superintendent of Sanskrit Studies, Puri.

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* Figures under this head relate to the year 1962

(ii) Adult Education

Organisation of adult literacy is an important item in the programme of Community Development. Community Development Blocks have got a number of literacy centres for training adults to read and write. The Nandapur Block has organised 61 adult literacy centres including 7 for women in which 1,972 men and 261 women have been made literate. In the Kalyansinghpur Block, 1,219 adults were admitted into 35 adult literacy centres out of which 745 were made literate. The other 16 centres are now functioning admitting 301 students. The Gudari Block has organised 62 adult literacy centres where 1,720 adults have been made literate. Sixteen centres out of them have also been turned into reading-rooms. One Hindi teaching centre has been started at Akusingi with 20 adults.

(iii) Social Education

In addition to the literacy centres organised by Community Development Blocks, literacy centres are also organised by Social Education Organisers in remote villages. The teachers are selected by the villagers who receive a short period of training in the method of teaching. Usually the teachers of the local Lower Primary Schools are selected for the purpose on a monthly remuneration of Rs. 10. The sheds required for the night schools are provided by the villagers and the materials such as slates, lanterns, etc., are supplied from the Block funds. Classes in these centres are usually held from 7 P.M. to 9 P.M. which is convenient to the people.

There is a regular syllabus for this programme and each session usually continues for one year. An examination is conducted at the end of six months and on the completion of one year final examination is held and certificates of literacy are issued to successful candidates.

In selected literacy centres Home Economics Unit Sections are also run. The types of training given are (1) mending, (2) washing with soda or other cheaper materials, (3) haircutting, (4) dancing, (5) writing lyrical songs in Oriya. These are a few of many types of training imparted to pupils and these vary from place to place.

Thus the Community Development programme plays an important role in the life of rural masses. It has brought a new outlook and a new life to the villages.

The facilities provided by different Blocks are :

(1) Establishment of 'Kotha Ghar' or 'Bhagavat Ghar' and supplying them with books, indoor games and musical instruments.

(2) Improvement of School houses in Kucha buildings

(3) Construction of buildings for Mahila Samitis

(4) Organising Audio-visual shows (Cinemas, Dramas, etc.)

Adult social educational centres have been opened as follows ;

Gudari	..	45
Umarkot	..	17
Nowrangpur	..	38
Borigumma	..	14
Narayanpatna	..	9
Nandapur	..	8
Kalyansingpur	..	8

(*iv*) Mahila Samitis

There are 77 Mahila Samitis. Fifteen out of them have taken up adult literacy programme, 22 have opened craft centres.

(*v*) Community Centres

There are 138 community centres. At Borigumma, there is a school-*cum*-community centre where adults are being educated and recreation facilities are provided. This is the only centre of this type.

(*vi*) Recreation Clubs

There are 184 recreation clubs.

(*vii*) Libraries

The following are the libraries set up in the district :

I. Libraries under Public Relations Department—

(*a*) Public Relations Reading room, Rayagada

(*b*) Information Centre, Town Hall, Jeypore

(*c*) District Information Bureau, Koraput

II. Subsidised Reading-rooms receiving subsidy from Public Relations Department—

(*a*) Reading-room, Padwa

(*b*) Reading-room, Malkangiri

(*c*) Vikram Deo Club, Koraput

Besides, the libraries maintained by the Public Bodies in the district are given below :

Koraput Subdivision

1. Nari Seva Sangha, Koraput
2. N. A. C. Club, Koraput
3. P. W. D. Recreational Club, Koraput
4. Arabinda Centre, Koraput
5. Akhila Bharat Sarva Seva Sangha, Burja Centre, Lakshminarayanpur.
6. Special Multipurpose Co-operative Society, Sunabeda
7. Mission Library, Koraput
8. Youth Club, Padapodar

Nowrangpur subdivision

1. Krishna Chandra Deo Pathagar, Jeypore
2. Godavarish Pathagar, Jeypore
3. Krishna Chaitanya Pathagar, Jeypore
4. Hiradevi Club, Nowrangpur
5. State Transport Employee's Sports and Welfare Association, Jeypore.
6. Akhila Bharat Sarva Seva Sangha, Jeypore

Rayagada and Gunupur subdivisions

1. S. R. D. Club, Rayagada
2. Electricity Recreation Club, Rayagada
3. Central Excise Club, Rayagada
4. Railway Institute, Rayagada
5. Jeypore Sugar Co. Club, Rayagada
6. Taruna Pathagar, Kailaskota
7. Mahatma Pathagar, Bissamcuttack
8. Gopalkrushna Pathagar, Gunupur
9. Vigyanamitra Mandali, Gunupur
10. Vikram Deo Club, Gunupur
11. Town Club, Gudari
12. Sardapur Recreation Centre (Reading-room)
13. Janata Reading-room, Ukkamba
14. Kalyansinghpur Club, Kalyansingpur
15. Adivasi Colony, Namitiguda
16. Jagabandhu Granthalaya, Akhusinghi

Most of these libraries are in social clubs whose main activity is cultural.

CHAPTER XVI

MEDICAL AND PUBLIC HEALTH SERVICES

189. Survey of Public Health and Medical facilities in early times

For centuries the district was almost inaccessible mainly for two reasons. Firstly, the Ghats which separate it from the coastal plains were not easy to cross and secondly, the climate of the forest covered hilly tract lying to the west of Ghats was considered inhospitable to foreigners. From the early period of British occupation, official records are full of references to the unhealthiness of its climate. D. F. Carmichael has observed in the *Manual of the Vizagapatam District*, published in 1869, that "there is scarcely a man who visits these parts who does not return with an enlarged spleen or liver, more or less affection of the head, making business irksome, and with some constitutional break-down". A newcomer to the district, even after a very short stay, was being suddenly attacked by malaria, a disease most dreaded. Even by 1940, after decades of fight against malaria and other diseases with very many public health activities, the district was still considered unhealthy. "Even at the present time", writes R. C. S. Bell, "the district cannot strictly be called healthy, for malaria is endemic almost everywhere and a special allowance is paid to officials serving there, who are not natives or domiciles of the district, to compensate them for the unhealthiness of the district. But malaria and its complications apart, the district is more salubrious than most parts of the Province."* Although the rule of granting special allowance still continues, most parts of the district, more specially its towns and headquarters Koraput, are no more dreaded, thanks to the sanitary and other hygienic measures. With a little precaution about food and drink a person may really enjoy a cool-summer at Koraput, on a 3,000-foot plateau.

Before the introduction of the Western system of medicine or allopathy, as it is popularly called, Ayurvedic system of medicine had for centuries existed in this country. Ayurveda received royal patronage from the court of Nandapur. It may also be presumed that the *Vaidyas or Kavirajas*, the followers of this system, practised mostly among the non-Adivasi residents of the Nandapur territory. *Vaidyas* in those days were very few, but nonetheless they had remarkable zeal for their system. The district has the unique distinction of having produced two

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* R. C. S. Bell, *Orissa District Gazetteers*, Koraput

great scholars of *Ayurveda* whose works are said to be of considerable merit. These two men are Yogi Praharaj Mohapatra* and Maguni Das†.

It was by these able scholars and many others that the science of Ayurveda was cultivated in Koraput but the bulk of the population, belonging to the aboriginal tribes and residing in remote villages received but little benefit from them or from other *Vaidyas*. Unani had never been followed by anybody in this district and Homeopathy, which is a recent introduction, is at present confined to certain towns. The hillmen are generally muscular without any tendency to corpulence. Writing about cleanliness of the habitation of a hillman R. C. S. Bell states, "His womenfolk keep their houses and their surroundings spotlessly clean. Exhortation to cleanliness and advice upon sanitary matters are superfluous". But the observation is not true in case of all the hill tribes, many of whom are found unclean in body and habit.

Tribal people ordinarily ascribe diseases to evil influence of different deities or to witchcraft. To free themselves from diseases, they propitiate the deities and take the services of imposter-doctors (known among different tribes as *disari*, *bejjus*, *siras*, etc.) who pretend to counteract the effects of black art. Goddess Thakurani is worshipped to ward off epidemic like smallpox which visits in virulent form. A belief among certain hill tribes is that a sorcerer, possessing little finger of the right hand of a still-born child, can accomplish miracles, kill a healthy man or cure a sick man by his powers.

Faith in medicine among hillmen though feeble, many herbs possessing medicinal properties were known to them since time immemorial. Some of the commonest herbs in use are :

Name of the herbs	Scientific name	Disease in which used
(1)	(2)	(3)
1. Kochila ..	..	Kalazar
2. Chadhoi gudi ..	Hemidesmus	Black-water fever
3. Kochila seed ..	..	Malaria
4. Patalagaruda root	Rauwolfia serpentina	Snake bite

*Yogi Praharaj Mohapatra comes from an influential family of Brahmans, who were contemporary of Vikarm Deo I (1758–81) whose chief queen was his disciple. He was well versed in Sanskrit, medicine, music, art and astrology. So far two of his works on medicine *Vaidyalankara* and *Vaidya Hridayananda* and a work on Smriti called *Smriti Darpana* have been found. Of them *Vaidya Hridayananda* is published by the Oriental Manuscripts Library, Madras.

†Maguni Das, Ayurvedacharya, was born in Badakimedi (Ganjam). He came and settled in Nandapur during the reign of Viravikrama Deo (1648—69) whose patronage he received. He is the author of a medical book *Ayurveda* which is written in the form of a dialogue between husband and wife wherein the husband explains the symptoms of diseases and their prescriptions for cure. This authoritative text is published by the Sanskrit Sahitya Parishad, Bombay.

(1)	(2)	(3)
5. Range Charo ..	Sesalania Pemicea	Poison eating inflammation, Eye and Ear Diseases, Dysenttery, Erysepales, Gonorrhoea.
6. Bela ..	..	Dysentery
7. Bhuin nimba ..	Gentiana	Constipation

190. Vital Statistics, General standard of health as reflected by the statistics, Important causes of mortality

Vital statistics are available for years following the formation of Orissa Province (1936). Previously records of births and deaths were not maintained except by Union Boards of six towns, namely Jeypore, Koraput, Nowrangpur, Kotpad, Rayagada and Gunupur. The number of births registered and the birth-rate (number of births during the year per one thousand population) of the district yearwise are as stated below :

(i) Births and birth-rate

Year	Number of Births registered					Ratio of Births per 1,000 population		
	Total	Rural	Urban	Males	Females	Rural	Urban	Total
1	2	3	4	5	6	7	8	9
1936 ..	..	..	..	..	..	.	..	18·3
1947 ..	..	..	..	..	..	..	..	16·7
1954 ..	631	456	175	333	298	11·12	8·33	10·18
1955 ..	597	444	153	339	258	10·08	6·37	8·77
1956 ..	727	479	248	402	325	10·64	10·33	10·54
1957 ..	681	491	190	352	329	10·68	7·60	9·59
1958 ..	904	696	208	481	423	14·84	8·00	12·38
1959 ..	932	742	190	511	421	15·46	7·04	12·43
1960 ..	844	617	227	450	394	12·58	8·11	11·11
1961 ..	931	63	868	495	436	15·75	11·75	11·78
1962 ..	831	47	784	458	373	11·75	10·18	10·26

Due to non-introduction of Birth and Death Registration Act in the district and for want of any reliable agency for systematic collection of data on births and deaths much reliance cannot be placed upon the available figures. The village headmen and the Union Board staff are to report the data. That is why the number of births registered in the district is only a small fraction of the actual figures. Hence it is useless to compare the low birth-rate of this district, as shown from data available, with that of other districts. But the data available definitely points out that birth-rate in the villages is higher than birth-rate in urban areas.

Figures on death, collected through the same agency of village headmen and Union Board staff, have similar defect as they do not cover the entire district. Deaths registered are too few. The following table shows death registered and death-rate number of deaths per 1,000 population of the district :

(*ii*) **Deaths and death-rate**

Year	Number of deaths registered					Death-rate per 1,000 population		
	Total	Rural	Urban	Males	Females	Rural	Urban	Total
1	2	3	4	5	6	7	8	9
1936 ..	..	..	..	..	..	10·6	..	..
1947 ..	..	..	..	..	..	14·5	..	..
1954 ..	441	309	132	236	205	7·11	6·29	7·54
1955 ..	370	261	109	214	156	5·44	4·54	5·93
1956 ..	443	264	179	227	216	6·42	7·46	5·87
1957 ..	606	391	215	315	253	8·53	8 53	8 50
1958 ..	909	591	218	437	472	12·45	12·33	12·57
1959 ..	552	383	169	293	259	7·36	6·26	7·98
1960 ..	564	344	220	302	262	7·42	7·86	7·17
1961 ..	597	22	575	335	262	7·56	7·66	5·50
1962 ..	546	29	517	309	237	6·74	6·71	7·25

For the years covered by the foregoing tables number of infant deaths registered and infant mortality rates may be tabulated in the same manner. The infant mortality rates are expressed as the number of deaths among infants under one year of age per thousand live-births recorded during the period.

(iii) Infant mortality

Year	Number of infant deaths					Infant mortality rate per 1,000 population		
	Total	Rural	Urban	Males	Females	Total	Males	Females
1	2	3	4	5	6	7	8	9
1936 ..	..	..	..	..	..	36·3	..	..
1947 ..	..	..	..	..	..	127·60	..	..
1954 ..	25	..	..	12	13	39·62	36·04	43·62
1955 ..	17	7	10	9	8	28·47	26·55	31·01
1956 ..	47	19	28	22	25	64·65	54·73	76·92
1957 ..	52	34	18	31	21	76·36	88·73	63·83
1958 ..	119	67	52	61	58	131·64	126·82	37·12
1959 ..	64	38	26	43	21	68·67	82·19	49·88
1960 ..	44	23	21	19	25	52·13	42·22	63·45
1961 ..	55	2	53	28	27	59·08	56·57	61·93
1962 ..	59	3	56	32	27	71·00	69·87	72·39

Infant mortality rate of the district is considerably lower than many other districts of Orissa; but there is every possibility that the actual rate may be quite differentfrom the rates shown above as most of the births and deaths including infant deaths go unnoticed. A special feature of the district is that infant mortality rate of males is generally lower than that of females, whereas the position is reverse in almost all other districts of Orissa.

Malaria, Gastro-intestinal diseases like diarrhoea, dysentery, etc., pneumonia, yaws and respiratory diseases are chief among the diseases causing death. Malaria takes the heaviest toll. The following table gives the death-rate of this district from different diseases for years noted against them. The figures are nearest to first decimal.

(iv) Death-rate per 1,000 population

Year	Death rate	Cholera	Small-pox	Fevers	Dysentery and Diarrhoea	Respiratory diseases	Injuries	Other causes
1	2	3	4	5	6	7	8	9
1936 .	10·6	0·0	0·0	5·1	0·9	1·0	0·4	3·3
1947 ..	14·5	0·0	2·2	6·3	1·4	0·3	0·1	4·2
1949 ..	6·9	0·2	0·0	3·6	0·7	0·2	0·1	2·2
1950 .	9·7	0·4	0·3	5·1	0·5	0·3	0·1	0·2
1951 ..	7 6	0·0	0·8	3·4	0·5	0·3	0·1	2·6
1952 ..	7 5	0 0	0·1	3·9	0·7	0·4	0·1	2·4
1953 ..	10·8	1·8	0·2	5·1	1·2	0·8	0·1	1·7
1954 ..	7·1	0·0	0·1	4·2	0·5	1·1	0·1	1·2
1955 ..	5·4	0·0	0·0	3·3	0·3	0·4	0·1	1·3
1956 ..	6·4	0·0	0·0	3·4	0·5	1·7	0·1	0·7
1957 ..	8·5	0·1	0·1	4·5	1·6	1·8	0·1	1·7
1958 ..	12·4	0·0	3·7	3·7	1·1	1·8	0·1	2·1
1959 ..	7·36	..	0·19	4·04	0·65	1·11	0·01	1·36
1960 ..	7 42	0·01	0·25	4·32	0·45	0·57	0·01	1·81
1961 ..	7·56	..	..	3·80	0·37	0·95	0·05	2·39
1962 .	6·74	..	..	3·43	0·74	0·49	0·19	1·89

191. Diseases common to the district

(i) Malaria

The district is mostly feared for malaria and complications resulting from it. The disease is endemic everywhere throughout the district, but its occurrence is comparatively rare in Nowrangpur subdivision and the western fringe of Jeypore tahsil. Foreigners or immigrants are more subjected to this disease than the indigenous people, who gradually become immune to its attack and in adult life suffer very little from it. Black-water fever, a severe and dreadful fever, is rarely seen among the primitive settlers. Immigrants on the other hand are vulnerable to ordinary forms of malaria and its severe complications, black-water fever and cerebral malaria. With the use of very many modern discoveries of medical science and "possibly owing to the recognition of the part that indiscriminate or excessive use of quinine plays both in the causation and the aggravation of the disease, Black-water fever is now not as fatal as it used to be"*.

*R. C. S. Bell, *Orissa District Gazetteers*, Koraput, p. 90

The Bengal-Nagpur Railway Company, the Madras Government and the Orissa Government have taken various measures to reduce the risk of malarial infection in different parts of the district. Malaria was found to be the greatest hurdle in construction of the Raipur-Vizianagram Railway line which passes through the district and it took the Company decades to complete the task. An account of anti-malaria work in the district by the Railways may be found in the Appendix to this Chapter. Madras Government's prophylactic work was at the beginning centered at Koraput, the present headquarters and an account of it is given in Chapter XIX, Places of Interest. As a result of various anti-malarial measures undertaken first by the Madras Government and later by Orissa Government, Koraput, the present headquarters, is free of the disease as the mosquitoes, its carriers, have lost all the breeding-places in and around the town. At Jeypore too anti-malarial measures, similar to those of Koraput but on a smaller scale, were executed with favourable results. Since 1930, when a special Malaria Officer was appointed to carry anti-malarial measures at different places continuously, there has been gradual improvement of the health conditions of the district, particularly at Koraput and Jeypore. Recent anti-malarial measures are narrated separately in this Chapter.

(ii) **Yaws**

A terrible disease, yaws or Framboesia, is prevalent amongst the more backward communities of this district. The Koyas of Malkangiri subdivision and the Khonds of Rayagada subdivision are the worst sufferers of this disease. The Savaras of Gunupur area who live beside the Khonds also catch the contagion. The Dombs and Sundhis, living in close proximity to these tribes are also sometimes affected. The disease is seen among the Khonds of southern Ganjam and Koyas and Gonds of the eastern part of former Hyderabad State, but its occurrence excepting in some parts of Africa is not known elsewhere.

Yaws is known as "Koya Roguni" meaning Koya disease in Malkangiri subdivision, the land of the Koyas; but Khonds call it '*bata roga*' which may mean Gout (*bata*) disease (*roga*), for pain is felt in the joints in the first stage of the disease. Yaws bears a close outward resemblance to syphilis and is contagious through direct contact or through flies and clothes. We quote from R. C. Bell's Koraput District Gazetteer regarding the states of its development : "Yaws is a specific infectious granuloma caused by a spirochaete *Treponema pertinua.* It is not a congenital or venereal disease, though the course resembles syphilis. The primary lesion occurs extra-genitally and is not always demonstrable. The secondary stage consists of the development of papules which may coalesce into larger masses. Later the scales from the papules fall off and a yellowish fluid is exuded and forms a heaped-up yellow crust resembling syphilitic rupia. The tertiary stage

seen only in long standing cases, includes periostitis, inflammation of joints, carries of bones and ulcerations of the mouth and palate. Different forms of the disease occur, affecting the soles of the feet, causing ulceration in the palate, larynx or nose, causing nodular painful swelling on the nose, or forming tumours near the knees or elbows; these latter are painless. 'Yaws' is distinguished from syphilis for the facts that the primary lesion is never venereal, the central nervous system is never affected, the disease is not hereditary, and it fails to yield to Mercury treatment. It responds readily, however, to injection of arsenicals."

In the year 1937, 497 cases were treated in the district, whereas in 1956 the number was 3,188. There appears to be no sex or age restrictions; very young children often suffer from it. Rheumatism, ostelitis, and ulcerations are believed to be its after-effects. A sufferer at first feels some amount of malaise, loss of vigour and weakness before the peculiar rash comes out.

The dispensaries at Motu and Balimela are specially meant for yaws treatment. The Medical Officers of those dispensaries tour the neighbouring villages, twenty days a month to treat patients at their doors. Facilities for yaws treatment are also provided in the hospitals and dispensaries of other places such as Rayagada, Nowrangpur, Kalyansingpur, Bissamcuttack, Gudari, Durgi, Gunupur, Mathili, Umarkot, Malkangiri and Pottangi. As the number of yaws patients is steadily increasing additional allotments for purchase of special medicines is being provided. Besides, with the help of World Health Organisation, the Tribal & Rural Welfare Department has sanctioned for establishment of Anti-yaws Campaign consisting of two Medical Officers, specially trained in this regard, with sixteen Health Inspectors under them. Each Medical Officer is to be in charge of a team which is to move from village to village to treat yaws patients at their homes and to survey the prevalence of the disease. This campaign started by the beginning of 1956 is now at work in Pottangi tahsil and Rayagada subdivision. These teams, which provide much relief to yaws patients move to other yaws-affected areas of the district.

(iii) Venereal disease

Venereal diseases like, syphilis and gonorrhoea are also prevalent widely among most of the backward community. Attempts are being made to arrest this disease with Government grants every year for purchase of special medicines.

(iv) Leprosy

Leprosy appears to be comparatively rare in the district; but in Gunupur subdivision it is widely prevalent. Number of persons with this infection there, is above 2 per cent of the population. At Gunupur

there is a leprosy colony with ten beds. There are also 11 leprosy clinics within the area of Gudari, Gunupur, Nowrangpur and Borigumma police-stations. The District Leprosy and Epidemic Officer with the help of four Leprosy Assistants is in charge of the colony and clinics.

(v) Other diseases

Smallpox is a regular visitation. People very rarely take recourse to medicine when this epidemic starts, as they have a strong notion that goddess, Thakurani, alone can remove it. Due to enforcement of Epidemic Diseases Act making vaccination compulsory, the scheme is at work throughout the district. Cholera visits the district occasionally; but when it appears many fall a victim to it. In 1934 and 1953 this epidemic was severe. There were in 1953, 122 attacks and 68 deaths by its outbreak. The following table showing number of persons treated for important diseases during 1958—62 will give an idea about prevalence of diseases in the district :

Disease	1958	1959	1960	1961	1962
1. Malaria ..	34,004	24,399	31,292	27,779	30,963
2. Tuberculosis—					
(a) Lungs ..	192	84	153	424	333
(b) Other forms..	168	179	133	320	..
3. Scabies ..	25,686	21,381	5,803	36,910	44,605
4. Yaws ..	2,974	1,762	2,851	2,548	990
5. Diarrhoea ..	9,608	11,251	24,798	15,603	17,897
6. Dysentery ..	8,428	9,596	17,360	8,142	14,432
7. Venereal disease	1,781	2,171	2,028	2,034	3,771
8. Leprosy ..	444	473	546	631	598
9. Influenza ..	1,916	3,420	4,922	6,529	9,087
10. Pneumonia ..	707	548	1,154	13,141	..
11. Labour ..	1,151	1,631	2,357	2,938	3,507
12. Cholera ..	13	1	6	..	1
13. Enteric fever ..	207	335	898	387	761
14. Smallpox ..	40	12	48	17	21

192. Public Hospitals and Dispensaries

The medical needs are met by 19 Hospitals, 28 Dispensaries and 17 Primary Health Centres maintained by the State Government. The Civil Surgeon, Koraput, is the Controlling Officer of all the medical institutions of the district. Each of these Allopathic institutions are under the charge of an Assistant Surgeon. Besides, there are 5 Ayurvedic Dispensaries in charge of Kavirajas and a Homeopathic Dispensary. A Mobile Health Unit is also functioning in the district. The technical staff of these institution in 1962 is as given below:

1. Doctors	..	31
2. Kavirajas	..	9
3. Nurses	..	11
4. Pharmacists	..	54
5. Midwives and Dais	..	89
6. Ward Attendants	..	104

A list of Public Hospitals, Dispensaries and Public Health Centres are given below:

Name of Institution	Year of establishment	Location
HOSPITALS		
1. District Headquarters Hospital.	1908	Koraput
2. Malo Hospital ..	1887	Jeypore
3. Ghosa Hospital ..	1936	Jeypore
4. Subdivisional Hospital .	1887	Rayagada
5. Bissamcuttack Hospital .	1888	Bissamcuttack
6. Umarkot Hospital ..	1921	Umarkot
7. Gunupur Hospital ..	1869	Gunupur
8. Gudari Hospital ..	1922	Gudari
9. Subdivisional Hospital ..	1890	Nowrangpur

Name of Institution		Year of establishment	Location
10. Chandanpur Hospital	..	1961	Chandanpur
11. Dasmantapur Hospital	..	1961	Dasmantapur
12. Kashipur Hospital	..	..	Kashipur
13. Muniguda Hospital	..	1958	Muniguda
14. Puttasingi Hospital	..	1960	Puttasingi
15. Bandhugan Hospital	..	..	Bandhugan
16. Dorigan Hospital	..	..	Dorigan (Gudari)
17. Kumuti Hospital	..	..	Kumuti (Borigumma)
18. Kodinga Hospital	..	1958	Kodinga
19. Majhiguda Hospital	..	..	Majhiguda (Kalyansinghpur).
PRIMARY HEALTH CENTRES			
1. Boipariguda P. H. C.	..	1962	Boipariguda
2. Borigumma P. H. C.	..	1956	Borigumma
3. Chanduhandi P. H. C.	..	1958	Chanduhandi
4. Gudari P. H. C.	..	1957	Gudari
5. Hatborandi P. H. C.	..	1962	Hatborandi
6. Jagannathpur P. H. C.	..	1961	Jagannathpur
7. Katpad P. H. C.	..	1962	Kotpad
8. Kalyansinghpur P. H. C.	..	1960	Kalyansinghpur
9. Lakshmipur P. H. C.	..	1962	Lakshmipur
10. Lamptaput P. H. C.	..	1958	Lamptaput
11. Malkangiri P. H. C.	..	1956	Malkangiri
12. Narayanpatna P. H. C.	..	1956	Narayanpatna
13. Nandapur P.H.C.	..	1960	Nandapur

Name of Institution		Year of establishment	Location
14. Papadahandi P. H. C.	..	1956	Papadahandi
15. Padmapur P. H. C.	..	1961	Padmapur
16. Sanamorigan P. H. C.	..	1961	Sanamorigan
17. Kashipur P. H. C.	..	1956	Kashipur
DISPENSARIES			
1. Ambadola Dispensary	..	1927	Ambadola
2. Bhairabasingpur Dispensary	..	1927	Bhairabasingpur
3. Borigumma Dispensary	..	1926	Borigumma
4. Boipariguda Dispensary	.	1936	Boipariguda
5. Dabugan Dispensary	.	1927	Dabugan
6. Durgi Dispensary	..	..	Durgi
7. Kalyansinghpur Dispensary	..	..	Kalyansinghpur
8. Balimela Dispensary	..	..	Balimela
9. Kotpad Dispensary	..	1931	Kotpad
10. Lakshmipur Dispensary	..	1927	Lakshmipur
11. Narayanpatna Dispensary	..	1923	Narayanpatna
12. Nandapur Dispensary	.	1923	Nandapur
13. Motu Dispensary	..	..	Motu
14. Hohoro Dispensary	..	..	Hohorc
15. Padmapur Dispensary	..	..	Padmapur
16. Raighar Dispensary	..	..	Raighar
17. Mathili Dispensary	..	1923	Mathili
18. Pottangi Dispensary	..	1916	Pottangi
19. Padwa Dispensary	.	1904	Padwa
20. Malkangiri Dispensary	..	1909	Malkangiri
AYURVEDIC DISPENSARIES			
1. Podia Dispensary	..	..	Podia
2. Kundra Dispensary	..	.	Kundra
3. Jaltar Dispensary	..	..	Jaltar
4. Papadahandi Dispensary	..	..	Papadahandi
5. Tiruveli Dispensary	..	..	Tiruveli
6. Dasmantapur Dispensary	..	..	Dasmantapur
7. Kujendri Dispensary	..	..	Kujendri
HOMEOPATHIC DISPENSARIES			
1. Tentulikhunti Dispensary	..	..	Tentulikhunti

Total number of indoor patients treated during the period from 1958 to 1962 in the hospitals are as given below :

Indoor patients		1958	1959	1960	1961	1962
Male	..	1,962	1,925	2,792	2,777	2,450
Female	..	1,484	1,361	1,619	1,536	1,481
Children	..	704	655	892	807	897
Total	..	4,152	3,941	5,303	5,120	4,828
Cured	..	3,532	3,212	4,502	4,190	3,905
Relieved	..	263	370	388	483	514
Discharged otherwise	..	242	219	265	306	258
Died	..	115	140	148	141	151

The Headquarters Hospital, Koraput, has facilities for treatment of Rabies. Recently Government has sanctioned facilities for anti-Rabic treatment in the Subdivisional Hospital at Nowrangpur.

The Ghosa Hospital at Jeypore, where only women are treated, was built in 1936 by the Late Maharaja of Jeypore in memory of his mother Srimati Sitapata Mahadevi and handed over to the Taluk Board for maintenance. Later the Government took over its management.

The hospitals at Koraput, Nowrangpur, Umarkot and Rayagada have also maternity centres.

193. Private Hospitals and Dispensaries

Besides the public hospitals and dispensaries maintained by the State Government there are a number of other hospitals and dispensaries run by the Railways, Dandakaranya Development Authority, Industrial establishments, Missionaries and also under Machkund and Balimela Projects. Except the Mission Hospitals others are primarily meant for the benefit of the employees. There is a departmental hospital at Koraput maintained for the police staff of the district.

S. E. Railways have one dispensary at Rayagada with two qualified doctors. D. B. K. Railways run three dispensaries at Padwa, Koraput and Jeypore. Dandakaranya Development Authority maintains one dispensary at Koraput and four other mobile units at Jeypore, Umarkot, Raighar and Malkangiri, all with qualified Medical Officers. Jeypore Sugar Factory and J. K. Paper Mills maintain dispensaries at Rayagada and Chandili respectively. E. L. C. Mission runs two hospitals at Nowrangpur and Bissamcuttack. The Mission Hospital at Nowrangpur has about 100 beds and that at Bissamcuttack 30 beds. The Machkund Hydro- electric Project have one hospital at Anakadelli and two dispensaries at Machkund and Jalaput. The Balimela Hydro-electric Project also has its own hospital with 8 beds.

The Railway Hospital at Rayagada is maintained by the South-Eastern Railways and is meant for Railways employees. The Police Hospital at Koraput having six beds is maintained by the Police Department and is meant for departmental employees.

(i) **Private Practitioners**

There are six private practitioners in the district, who are all stationed in urban areas. Of them some are specialists in tuberculosis.

194. Medical and Public Health Research Centres, and Institutions for disseminating knowledge on public health, e.g., birth control and nutrition

(i) **Training Centres**

One Dai training centre is attached to the Ghosa Hospital, Jeypore where eight candidates are being trained every year. A compounder training class is attached to the Headquarters Hospital, Koraput, where three candidates are trained every year.

(ii) **Indian Medical Association, Koraput Branch**

Koraput district branch of Indian Medical Association under the presidentship of Civil Surgeon, Koraput, has been established in 1958. Both private practitioners and Government Surgeons are members of this Association. Its aim is to discuss clinical case records and medical problems for the improvement of medical science.

(iii) **Family Planning Centres**

There are in all seven Family Planning Centres (1962) in this district which propagate the value of birth control and distribute different appliances. Their actirities are as given below :

Family Planning Centres	Persons contacted	Population covered by the centres
1. Ghosa Hospital, Jeypore ..	1,363	35,000
2. H. C. Hospital, Koraput .	805	30,000
3. P. H. Centre, Borigumma .	1,675	34,471
4. P. H. Centre, Narayanapatna ..	2,309	39,843
5. P. H. Centre, Kashipur .	1,896	53,041
6. P. H. Centre, Malkangiri ..	1,243	25,109
7. P. H. Centre, Gudari ..	1,084	27,000

195. Sanitation

(i) The following are the problems faced by the Public Health Department :

HOUSING

The rural sanitation of the district is far from satisfactory. Adivasis mostly live in ill-ventilated and unhygienic *Katcha* huts. In their construction no attention is paid to light and ventilation. Even at noon

the rooms remain dark. As fire is lit inside, the atmosphere becomes polluted by the smoke. Cattle are also kept in the same house where they live. Their urine and dung are kept just in the backyard.

DRAINAGE

The drainage system in the rural areas is similarly unsatisfactory The towns and some of the Grama Panchayats are able to maintain drainage system, but many other Grama Panchayats are unable to do so because of their low income. The lanes of most of the villages are congested, muddy and untidy.

LATRINE

The villagers have no proper idea about sewerage disposal. They are not in the habit of using latrines. Although the Community Development Department is providing Barpali type of latrines in villages in Block areas, they are yet to become popular. The villagers have the habit of using tank and river banks and also open places as latrines which leads to contamination of water sources and therefore water-borne diseases are common in the villages.

WATER

The main water sources in the villages are rivers and streams which are often contaminated. The Revenue Department has constructed wells in some of the villages. But villagers are not used to wells. They continue to depend on distant springs or streams.

FOOD

Adivasis eat mushrooms, roots, bamboo shoots and dried meat. They occasionally get poisoned.

LIGHTING

Except in the Urban areas and Gudari, Koraput and Kotpad there is no lighting arrangement in villages of the district.

(*ii*) Administrative set-up for the maintenance of Public Health and sanitation in Urban and Rural areas

The District Health Officer is in charge of the Public Halth Organisation of this district. He controls and supervises the work of all the subordinate Public Health staff in the district. The following is the technical staff of the Department in this district :

1.	District Health Officer	.. 1
2.	Assistant Health Officer	.. 1
3.	Health Officer (Jeypore Municipality)	.. 1
4.	District Leprosy and Epidemic Officer	.. 1
5.	Compounders	.. 2
6.	Health Inspectors	.. 21
7.	Vaccinators	.. 33
8.	Leprosy Assistants	.. 4
9.	Disinfectors	.. 10
10.	Anti-Malaria Mulias	.. 15

The Health Officer, Jeypore Municipality, is directly responsible to the Chairman of the Municipality for all Public Health matters in that area. There are two Health Inspectors, two Vaccinators and three Disinfectors working under him.

The Notified Area Councils at Koraput and Nowrangpur are also provided with one Health Inspector, one Vaccinator and one Disinfector each. The District was formerly divided into 9 Health Ranges with head-quarters at Koraput, Pottangi, Bissamcuttack, Gunupur, Jeypore, Nowrangpur, Malkangiri, Rayagada and Umarkot. During the last few years six more Health Ranges were created at Narayanpatna, Kotpad, Balimela, Padwa, Dabugan and Papadahandi. Each of these fifteen Health Ranges is in charge of one Health Inspector, who is provided with one or more vaccinators according to the density of population and area of his range. Health Ranges are divided into one or more circles and a Vaccinator remains in charge of one circle.

The Public Health work of the Block area is in charge of the Block Medical Officer. One Health Inspector works under him being attached to Primary Health Centres.

The District Leprosy and Epidemic Officer supervises the work of four Leprosy Assistants who are in charge of Leprosy Colony at Gunupur and Leprosy Clinics at 11 places. The Assistants treat Leprosy patients and undertake preventive measures.

There was a Malaria control team at Rayagada which was controlling an area of 660 square miles with more than 800 villages and affording protection to a population of 1,20,000 approximately by one round of D. D. T. residual spray. The World Health Organisation which was organising the project since March, 1949 withdrew in April, 1951 handing over the entire responsibility of carrying on the 'project' to the Malariologist and leader of the parallel team, and work was managed exactly on the same lines

196. Activities of Health and Sanitary Organisation

The main activities of Public Health Department are general sanitation, proper disposal of refuge and night soil, etc., by composting the trenching grounds, chlorination and disinfection of water sources and regular inspection of markets for adulterated food-stuffs. In addition to this the Department looks to control of epidemics like smallpox, cholera, yaws and control of Malaria.

(i) Anti-Malaria measures

Malaria accounts for the largest number of sufferers, and so anti-malaria measures are always being taken. Quinine and its substitute are freely distributed through the agency of the Public Health staff and

Village Level Workers of the Welfare Department and also through the staff of National Extension Blocks to prevent the disease. The National Malaria Control Unit does the work of spraying of D. D. T. in Rayagada subdivision and in some villages of Koraput subdivision. Control measures with gammaxine spray every three months and some other anti-malarial measures are also taken up in Koraput town by Public Health Department and as a result low incidence of Malaria is observed. Malaria control measures in Pottangi (restricted to oiling and maintenance of sub-soil drain) and Malkangiri are also being undertaken.

Consequent on the abolition of the World Health Organisation Scheme at Rayagada the anti-malaria work is being carried on with effect from 2nd August, 1953 under National Malaria Eradication Programme Scheme. The National Malaria Eradication Programme Unit working in the district consists of four sub-units. One such sub-unit has been located at Rayagada. Each sub-unit consists of one Senior Malaria Inspector, one Junior Malaria Inspector, six Superior Field Workers and twenty-nine Field Workers. Collection of data in different endemic and hyper-endemic areas in respect of entomology, spleen, parasites, morbidity and mortality rate, etc., in order to assess the result of the present anti-malaria work, is being carried out under the scheme. Treatment of Malaria patients by anti-malaria drugs, namely, Resochine tablets is being carried on.

***(ii)* Anti-Small pox measures**

VACCINATION

After the enforcement of Epidemic Diseases Act, making vaccination compulsory throughout the district since June, 1957, the difficulty previously encountered by the Public Health staff in refusal of the people to take vaccination, has lessened to considerable extent. Besides the usual Vaccinators of the Public Health Department, who are in charge of one Circle each, some temporary Vaccinators are appointed under Mass Vaccination Scheme.

The following table gives primary and revaccination figures for the year noted against them :

Year	Primary Vaccination	Revaccination	Total
1	2	3	4
1936 ..	34,129	34,177	68,306
1947 ..	31,139	84,954	116,093
194[illegible] ..	27,962	58,725	86,637

Year		Primary Vaccination	Revaccination	Total
1		2	3	4
1950	..	30,865	63,986	94,841
1951	..	27,617	106,836	134,453
1952	..	43,937	120,722	164,659
1953	..	53,274	84,424	137,698
1954	..	39,012	77,189	116,201
1955	..	47,025	88,722	129,747
1956	..	44,124	78,350	122,474
1957	..	54,701	91,541	146,242
1958	..	85,536	167,473	216,009

There are some difficulties which stand on the way of successful vaccination. They are —(*a*) it takes a longer time for the vaccination lymph to reach the district, (*b*) the Vaccinators fail to utilise the lymph within the time-limit because of the scattered population in remote villages, which are mostly inaccessible for want of communications, (*c*) dense forests infested with wild animals make it impossible on the part of the Vaccinators to move from village to village.

(*iii*) **Anti-Tuberculosis Measures**

B. C. G. VACCINATION

A Technical Team for Kalahandi and Koraput districts is working to fight against tuberculosis. The team functions with the aid of WHO and UNICEF. B. C. G. vaccination is being carried out by the team on a mass scale.

APPENDIX *

The following account of the anti-malarial work done by the Bengal-Nagpur Railway Company has been contributed by Mr. R. Senior White, F. R. S. E., Malariologist to that Railway. It throws an interesting light on the difficulties of malaria protection in the district :

"The Jeypore hill tracts have always been notorious for their malaria, and following on the discovery of the mosquito transmission of the disease by Sir Ronald Ross, some of the earliest investigations into malaria in India were conducted in the Koraput area in 1902 by Prof. J. W. W. Stephens and Colonel Sir Richard Christophers, I. M. S. Major E. L. Perry, I. M. S., spent sixteen months on malaria investigation in these hills in 1912-13, making Koraput his headquarters. But none of these investigators penetrated the Bissamkatak taluk in the north-east of the district, about which all that continued to be known was that the Vizagapatam District Gazetteer gave it the palm for being the most malarious area of the whole district. It was through this notorious, but scientifically unknown region that the Bengal-Nagpur Railway constructed their Raipur-Vizianagram line in 1925—31.

The route of the Raipur-Vizianagram Railway was originally surveyed by the now defunct East Coast Railway in 1883—86. Two years were spent on reconnaissance before a practical route across the Eastern Ghats was discovered, two years more in actual survey. The records of this party are lost, but it is known that they suffered very severely from malaria. In 1897, a further survey by the same railway, to change the alignment from that of metre to that of a broad gauge line, was undertaken. This party broke down from malaria 99 miles from Vizianagram, just south of the summit of the pass at Satikona, after traversing barely 40 miles of the hyper-endemic zone. In 1907 yet another party of Bengal-Nagpur Railway Engineers essayed a resurvey, but likewise broke down after achieving only two miles further than their predecessors of ten years before. Lastly, in 1923, the 24 miles across the summit of the range, from a point north of what is now Singhpur Road Station to the site of the present Muniguda Station, were again resurveyed. By this time the railway from Vizianagram to Parvatipur (48 miles) was open, and motor transport was to certain extent available. Only three months, January to March were spent in the field, and the Engineer-in-charge left rail-head with all his staff duplicated. On completion, only 25 per cent were effective.

When, therefore, actual construction was authorised, it was obvious to the Railway administration that malaria was going to be a most potent factor in the forthcoming operations, and, before any importation of labour was commenced, a whole-time Malariologist was added to the

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**See* page 375 *Infra*

cadre of the medical department of the railway, and posted to the construction. The problem was an immense one. Of the 242* miles to be built from Raipur to Parvatipur, only the first thirty and the last four were found to be in non-malarious country but the highest incidence of the disease lay between mile 147 (in Kalahandi ex-State) and mile 223 (the boundary of the new Orissa Province, formerly the old Agency limit). On this length it was quite exceptional to find a village with a child splenic index of under 70 per cent. The only town, Rayagada, had an index of 39 per cent.

Out of the 44 species of Anopheline Mosquitoes found within the Indian Empire no less than 23 have now been found in the district. These are

Anopheles aitkeni-James

A. hyrcanus nigerrimus —Giles

A. barbirostris v. d.—Wulp

A. vagus—Donitz

A. subpictus—Grassi

A. culicifacies -Giles

A. fluviatilie -James

A. varuna —Iyengar

A. minimus -Theobald

A. aconitus- Donitz

A. jeyporiensis—James

A. moghulensis —Christophers

A. maculatus—Theobald

A. theobaldi- -Giles

A. karwari James

A. majidi—Mccombe Young and Majid

A. splendidus -Koidzumi

A. stephensi—Liston

A. tessellatus -Theobald

A. jamesi -Theobald

A. annualaris v. d.- -Wulp

A. philippinensis—Ludiow

A. pallidus—Theobald

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*The Panama Canal, the largest Engineering work, on which anti-mosquito measures had been taken before, is only 46 miles in length.

Formidable though this list appears only the three closely related species *fluviatilis*, *varuna* and *minimus* appear to play any considerable part locally in the transmission of malaria. The elsewhere notorious *A. Culicifacies* is the preponderating species of the Anopheline fauna, but has recently, as the result of extended researches, been shown to play little or no part in the etiology of malaria in these hills. The cause of this exceptional phenomenon is not yet known. However, the three definitely incriminated species swarm as larvae, in every small stream and seepage trickle, and in rice fields wherever springs and seepages keep the water cool and in the slightest degree in motion. Rice fields of this nature are general throughout the district. Not only is the numerical output of the vector species very large, but their infective rate is also extremely high, averaging 3·6 per cent, over the year in the Bissamkatak taluk.

It was therefore obvious that unless malaria could be controlled the massing of imported, non-immune labour for building the railway was going to result in a disaster of the first magnitude. Such labour is housed in temporary brushwood huts, is quite undisciplined and incapable of being treated with quinine as a routine measure, and must be protected in spite of itself from all forms of epidemic disease. It was thus certain that malaria protection could only be achieved by attacking the disease in the mosquito, and not in man.

The problem was solved by compelling the earthwork contractors to locate their labour camps on pre-selected sites arranged between the engineering and the medical departments, instead of allowing their labour to camp at will all along the route. Two camp sites to every three miles was the standard aimed at, though this naturally varied in practice according to the amount of work involved on each length. After making the necessary concessions in regard to convenience for work and availability of drinking water, the sites were chosen primarily to minimise the amount of water needing treatment within a circle centred on the camp and with a radius of half a mile, the effective flight range of most Anopheline mosquitoes. All dangerous water within each protected circle was then oiled weekly so long as the camp was occupied, while new sites could not be occupied until certified safe by the Malariologist, as when taken up for treatment they were naturally full of the winged forms, though sites were chosen as far from villages as possible to minimise the number of the latter likely to be infected by feeding on the local inhabitants.

In practice, it was far from simple to arrange and supervise such an organisation. The Sanitary Inspectors had absolutely no practical experience of mosquito control. Owing to bad roads and long distances, these men had perforce to be left unsupervised for days at a time. The work involved was very hard physically, and when it is borne in mind

that a week's neglect of some breeding place always leads to the emergence of a brood of mosquitoes, it is difficult to give too much credit to the two Chief Malaria Inspectors who were so successful in keeping the ordinary Inspectors up to their work. Much weeding out of unsuitable Inspectors was necessary, but towards the close of the construction a quite reliable force was achieved.

By these means malaria was kept down to a daily sick rate of under two per cent (though the figures could never be collected with any real accuracy), and there was a very little bolting of gangs. The Sub-Assistant Surgeons in charge of clinical measures were constantly on patrol over their twenty-mile lengths, and reported to the malaria staff any camp in which their inspections showed any abnormal malaria incidence. What would have happened without such measures was well revealed when, for any reason, a protection went wrong. Two bad instances of such a happening occurred, one at Solawa village, South of Jimidapeta Station, the other at the crossing of the Vamsadhara river, near Ambodala. General sickness and incapacitation, accompanied by deaths in spite of quinine treatment, at once appeared.

The cost of this organisation was, in comparison with the total amount expended on the construction, small. Very small, in comparison with what the railway had spent in excess of estimates for enhanced rate in a previous construction where malaria had played havoc with the work. The amount expended on purely anti-malarial operations cannot be disentangled in the accounts from the total expenditure on medical services which included a base hospital and a District Medical Officer, but the entire medical expenditure only amounted to 0·8 per cent of the total cost of the whole 242 miles constructed.

When construction works were completed, the question of how to maintain the open line had to be considered. It was obvious that non-local staff could not be maintained in health without measures at least as effective as these used for guarding the health of the construction force, yet an expenditure which for such a force was *per capita* reasonable, became on the same basis very high where the staff of a small roadside station only is involved, yet the area to be controlled to protect a staff of two station-masters and six pointsmen is no smaller than to protect five hundred coolies camped at the same spot. In fact, for a small staff, such measure must be of even higher efficiency, for sickness of small stations may involve continuous duty for some man until relief can arrive. Anti-larval measures were therefore continued around the following stations in this district : Jimadipeta, Rayaghada, Singapur Road, Theruvali, Satikona summit (since renamed Bissamkatak), Muniguda and Ambodala. In addition Langighar Road, just over the district frontier in Kalahandi States, had also to be protected.

Anti-larval measures by oiling, and by Paris green dusting after this larvicide became available in 1928, have continued, and must continue, indefinitely, if this length of the railway is to be kept open for traffic. Yet they are unsatisfactory as routine, in that they depend so greatly on the intensely fallible human factor, and the never-ending annual expenditure leaves no permanent results behind it, so that, if such measures are withdrawn malarial conditions return almost immediately to the *status quo ante*, and if they have been in force long enough to result in the growth of a child population not immunised by exposure to infection from birth, cessation must lead to a devastating epidemic among the children. The policy of the railway, is therefore, as far as possible, gradually to change over to permanent anti-larval measures, filling in of burrow pits and sub-soil drainage principally. In this district, the best examples of sub-soil drainage are in the *dhobi* ravine at Rayaghada, though there are lengths at other stations. Nonetheless there remain vast areas of breeding grounds quite unsusceptible to such works, which must remain under regular larvicidal treatment until further research into biological methods of control yields a solution for such problems. Then, and not until then, will it be possible to do anything for the malaria of the district generally, for sums that can be economically justified by an industrial concern to protect keymen cannot possibly be contemplated when village economies are under consideration. A biological method of control, after the rains are over, for small volume streams which during the rains run in such force as to wash out sub-soil drainage, has been evolved, but for larger streams and main irrigation channels, and above all for the immense seeping rice areas that occur everywhere, such methods are still to seek. Until such are found, these eight railway stations must remain inlets of safety in the vast sea of malaria which is this district.

To illustrate what has been accomplished by the railway for its own staff, the combined annual dispensary figures for the eight stations mentioned above, average for the two calendar years 1934 and 1935 are as under :

Railway population (including dependants)	..	1,015
Cases treated, all diseases	..	4,128
Cases treated, malaria only	..	116
Percentage of malaria to all diseases	..	2·8
Percentage of population attacked with malaria annually		11·4

Whilst these figures show that even with such measures the stations are not entirely free, they do indicate that imported plains staff can arry on their duties under tolerable conditions of health.

It is only at Rayaghada that a large non-railway population shares in the benefits of the railway's anti-malaria work, a population sufficiently large to enable the effect of these measures to be estimated in terms of reduction of splenic index. The figures* for the children of this town are eloquent of what has been accomplished.

Child Splenic Index, Rayaghada School

1925	.. 39·3
1929	.. 22·6
1930	.. 9·4
1932	.. 9·2
1934	.. 10·2
1935	.. 8·7

Indices of under ten per cent are classed as 'healthy' in the classification of the Malaria Survey of India. The rest of the district is, almost without exception, in their class 'Hyperendemic'.

The problem of malaria in the district is one of increasing difficulty. Before the railway came, the villagers grew rice enough for their own needs. Now they grow for export. Where perennial irrigation is available, fields are now cropped continuously, and new fields are always being levelled up. All this means more Anopheline production, and further in the Bissamkatak taluk at least, the provision of perennial irrigation means continuous malaria transmission of the disease occurs. The perennial irrigation at Satikona summit makes this station so exposed to attack that eight years' work have made not the smallest impression on the 96 per cent splenic index of the village behind the station, where the staff are only maintained by supplementing anti-larval measures by daily spraying of their quarters with insecticides to kill off such adult mosquitoes as have escaped destruction in treating the 239 acres of rice land lying within the protection circle, or have infiltrated from beyond it, and by bi-weekly quininization. Yet adequate usage of the district's large water supplies to make use of its high soil fertility must be the object of every administra[illegible] rice experiment station, to investigate how to grow this crop locally without at the same time creating further malaria, is a great *desideratum*."

* By 1939 the spleen-rate at Rayaghada had fallen to 3·6.

CHAPTER XVII

OTHER SOCIAL SERVICES

197. Prohibition

(i) Opium

Control over consumption of opium started in 1948 when every vendor was ordered to prepare a list of purchasers. In 1950 it was ordered that opium shall not be sold to any person whose name did not find place in the list prepared in the previous year, and the quantity supplied was reduced by 10 per cent every year. It was expected that the list of addicts would gradually be reduced by death and migration and nobody would be consuming opium who did not consume it in 1948.

Total amount of revenue derived through opium during the years 1948-49 to 1961-62.

Year	Total revenue	Number of addicts	Opium consumption			
1	2	3	4			
	Rs. A. P.		Mds.	Srs.	Chs.	Tls.
1948-49 ..	8,16,146-1-0	..	50	26	..	..
1949-50 ..	7,81,641-4-0	..	40	18	8	..
1950-51 ..	8,25,476-4-3	7,992	41	2	..	..
1951-52 ..	6,33,300-0-0	6,930	29	31	..	..
1952-53 ..	6,10,689-3-6	6,555	28	1	8	..
1953-54	5,77,309-2-0	5,528	23	7	..	..
1954-55 ..	4,53,149-0-0	5,528	18	13	..	..
1955-56 ..	3,46,372-7-6	4,910	13	6	..	..
1956-57 ..	2,22,915-8-0	4,476	8	18	8	.
1957-58 ..	1,19,302-8-1	4,293	4	21	..	..
1958-59 ..	1,30,700-0-0	3,943	4	8	8	..
1959-60 ..	23,578-0-0	1,092	..	29	7	2-8/10
1960-61 ..	28,311-2-5	1,299	1	8	2	2-3/10
1961-62 ..	36,961-6-0	1,299	1	39	12	3-7/10
1962-63 ..	..	1,342	..	.	..	..

Opium cases detected

1956-57	..	11
1957-58	..	14
1958-59	..	20
1959-60	..	20
1960-61	..	29
1961-62	..	22

On 1-4-1959 all opium shops were closed and a deaddiction scheme was introduced under which any person could obtain opium from an Excise Officer by a certificate-*cum*-permit from a medical officer. From 1-11-1960 a new scheme called resurvey and reregistration scheme wholly under the control of medical officers was introduced.

Loss of revenue through opium prohibition has been roughly 8 lakhs per year.

(*ii*) **Liquor**

Prohibition of liquor was introduced on 1-4-1956. All the 110 liquor shops and 10 outstills, one foreign liquor shop and 3 distilleries were closed. Under the Excise Act of 1915 possession of liquor and apparatus for distillation is an offence. Although a separate Prohibition Act was passed in 1956, it has not been brought into force. For the first three years prohibition was enforced by Excise Officers and the number of illicit distillation cases detected were :

1954-55	..	2,355 (before prohibition)
1955-56	..	2,162
1956-57	..	2,288
1957-58	..	1,974
1958-59	..	2,004

On 1-4-1959 enforcement of prohibition was transferred to the Police and the Excise staff was drasticlly curtailed, the surplus staff being either transferred or absorbed in the Police. The Police detected the following cases of illicit distillation :

1959-60	..	4,436
1960-61	..	3,542
1961-62	..	3,920
Up to 31-7-1962	..	1,051

On 1-8-1962 enforcement of prohibition was retransferred to the Excise Department and the staff strengthened. It has now a Superintendent of Excise, 7 Inspectors, 21 Sub-Inspectors, 5 Assistant Sub-Inspectors and 131 Peons.

The figures show large increase in the detection of illicit distillation after introduction of prohibition. For every case detected, a multiple must be going undetected. Illicit distillation is so easy. The raw material is there to pick up as you go along. Two earthen-pots and a bamboo become the still which can be placed in any part, behind any boulder and in any hollow in the ground. Any stranger approaching can be seen from far and the distiller can run away to return or set up elsewhere. Even when caught payment is more satisfactory for both parties than prosecution. The conclusion that cases remain undetected is probably near truth. It is often stated that drinking has increased after prohibition was introduced. No facts are available to prove or disprove the statement. But figures show that illicit distillation has increased.

On 19-7-1960 Government appointed a Committee under the Chairmanship of Padmabhushan Dr. P. K. Parija, I.E.S. (Retired) "with a view to the fulfilment of the objective of prohibition............to review the experience gained and devise ways and means to meet the problems and difficulties faced by the administration". In the report submitted on 9-12-1961, the Committee said, "As the demand for drinks did not disappear with the abolition of shops illicit distillation started on a large scale, where there used to be licensed shops." For Koraput Scheduled Tribes the Committee recommended, "the existing concession of drinking Tari or Salap from one's own tree may be allowed to the Adivasis in Koraput district........". They recommended that sale of Tari of Salap should be prohibited and offenders severely penalised. On the subject of home-brewing, the Committee recommended "........ the concession of home-brewing of Pachwai may be allowed strictly within the limit of 3 seers of undiluted or 9 seers diluted for a family of 5 persons or more. For a smaller family, the limit may be fixed at 2 seers undiluted or 6 seers diluted. This limit is prescribed for domestic consumption whereas for ceremonial use larger limit may be fixed on temporary permits to be granted by the appropriate authorities on application and on payment of a prescribed fee."

The consequence of liquor prohibition has been no curb on the drinking of Salap and Pachwai by the Scheduled Tribes. The consumption of distilled liquor has probably gone on as before—if not increased. Evidence was given before the Parija Committee that sulphate of ammonia is added to accelerate fermentation. The need of haste in illicit distillation is likely to result in the poisoning of the liquor. Therefore, many addicts are probably drinking liquor poisoned by sulphate

of ammonia, whereas under the licence system in every distillery and outstill worked under Government control, the liquor was guaranteed pure.

LOSS OF REVENUE THROUGH PROHIBITION OF LIQUOR

The revenue from country spirit was..

		Rs.
1940-41	..	2,31,168
1955-56	..	7,21,598

The revenue from foreign liquor rose from Rs. 534 in 1940-41 to Rs. 5,789 in 1955-56.

The loss of revenue from liquor prohibition has been roughly Rs. 7½ lakhs per year.

(iii) The people and prohibition

The hillmen, who constitute the bulk of the population, are generally addicted to drink. Indigenous liquor is served in many of their social and religious functions. About their favourite drinks and their manufacture Mr. Bell states :

"The hillmen have always been accustomed to concoct intoxicating liquors out of various substances. The favourite drink is the arrack distilled from the blossom of the *Bassia latifolia* or *Mohwa* tree. The Government now exercises a monopoly in the manufacture of this liquor, except in one or two very remote areas, private distillation is forbidden. There are, however. numerous other intoxicants with the consumption of which the Government do not interfere, though their sale is prohibited. Except in Malkangiri, where palmyra palms are plentiful, toddy is obtained from the sago-palm or *Solapa* tree (*Caryota urens*). A rough ladder, consisting of a stem of a bamboo with the branches on either side of it cut short so as to make steps is lashed to the tree and left there permanently. The owner climbs up whenever he or his requires a drink. Beer is distilled from rice, *Sama* (the millet, *Panicum miliare*) and *Mandya*. The grain is mashed in the ordinary manner, some more water added and a small quantity of a ferment mixed with it." (*Koraput District Gazetter* by R. C. S. Bell, page 86).

(iv) Difficulties in enforcement of prohibition laws

Parija Committee Report (page 19) says, "To sum up, the general view is that the present arrangements for enforcement of prohibition programme are ineffective and have given rise to problems some of which are enumerated below :

(*a*) Propensity of a section of the public to break law with impunity.

(*b*) Large-scale illicit distillation and sale of the liquor in several places, particularly in towns and industrial pockets.

(c) The use of ammonium sulphate in the preparation of I. D. liquor which tends to make the drink poisonous.

(d) Organised smuggling of liquor from the outstill shops of the neighbouring wet districts of the State and from wet areas of other States.

(e) An organised illicit trade has established itself and a section of the public has been making huge profits by keeping Gunda elements to suppress lawful opposition.

(f) Corruption among the Enforcement staff which is working directly against the success of the scheme."

At the beginning of prohibition from 1-4-1956, 526 prohibition committees were formed throughout the district with public participation. Six propaganda workers were also appointed to educate the people regarding prohibition. This work has now been entrusted to the Public Relations Department and 8 propaganda workers are now working under the District Public Relations Officer.

(v) Limitations in manufacture, sale, etc., of excise goods

No liquor or drug is manufactured in the district. For sale of excise goods the following restrictions are observed : (a) *Foreign liquor*—Foreign liquor permits are issued in suitable cases to the public by the Collector on payment of a fee according to scheduled rate (i.e., monthly Rs. 10, quarterly Rs. 25, half-yearly Rs. 50 and yearly Rs. 100). The permit-holders are allowed to possess foreign liquor up to the limit prescribed by the permit subject to a maximum of 9 units. (b) *Opium*—The Medical Officers in charge of hospitals and dispensaries in the district have been entrusted with the work of examination of opium addicts of the area. If the addict volunteers, the Medical Officer shall also render treatment for removal of his habits. In suitable cases the Medical Officer issues a certificate-*cum*-permit to addicts for consumption of opium. (c) *Ganja*—Possession of 70 grams of *ganja* is permissible. (d) *Bhang*—Possession of 115 grams of *bhang* is allowed. (e) *Pachwai*—Only the people of the Scheduled Tribes may manufacture and possess for consumption and not for sale up to the maximum of 15 seers of diluted pachwai and 5 seers of undiluted pachwai. (f) *Salap*—This intoxicant, extracted from *Salap* tree, is a favourite drink of the Adivasi who can consume but cannot sell.

198. Advancement of Backward Classes and Tribes

The entire district of Koraput except the Kashipur P.-S. area has been declared as a Scheduled area under the Constitution of India. According to 1951 Census 1,269,216 persons of the district belonged to Backward Classes and Tribes. In 1961 the Scheduled Caste and Scheduled Tribe population of the district was enumerated as 186,438 and 912,343, respectively. 80 per cent of the population being backward, all activities of the Welfare State must necessarily be for their benefit. Different activities have been detailed in their appropriate Chapters.

199. Religious Endowments

The whole of Koraput district was a zamindari area till 29-12-1952 when the Orissa Estates Abolition Act came into force and the management was taken over by Government.

The temples in the entire ex-zamindari of Jeypore except those managed by Inamdars and private persons were being managed by the Jeypore estate and they were about 330 in number. During the time of management by the estate, the expenditure of all these temples was being met by the estate as the *debottar* lands endowed to many of these temples had been previously resumed. After taking over management of temples by Government they are entrusted to the control of the Endowment Commissioner and the expenses are incurred as before, the State Government making a grant of Rs. 1,50,000 from year to year under the head "7—IR—Expenditure—Management of ex-Zamindari Estate—Grants to temples and festivals". The Tahsildars of different tahsils of the estate are being appointed as trustees under the provision of the Orissa Hindu Religious Endowments Act in respect of the temples in their respective areas and the Collector of Koraput is in overall supervision. Budgets are furnished to the Endowment Commissioner every year through the Collector and the Endowment Commissioner issues instructions from time to time about management.

There are temples of which the following are important :

(1) Sri Gupteswar temple

The importance of this place is described in Chapter XIX—Places of Interest.

(2) Sri Nilkantheswar Mahadev temple of Papadahandi

(3) Sri Sarveswar temple of Nandapur

(4) Sri Balaji temple of Gunupur

(5) Sri Bhairaba temple of Borigumma

(6) Sri Pataleswar temple of Paikapada

(7) Sri Majhi Gariani temple of Rayagada

(8) Sri Bandar Kharani temple of Nowrangpur

(9) Sri Bendrani temple of Umarkot

(10) Sri Markoma temple of Jeypore

(11) Sri Kalika temple of Bissamcuttack

(12) Sri Bhagabati temple of Jeypore

(13) Sri Narayan temple of Jeypore

(14) Sri Nilkantheswar temple of Jeypore

At Jeypore and Gunupur there are staff appointed by the Endowment Commissioner for management of the *debottars* whereas in other places management is done by the Revenue staff some of whom are being given a special allowance.

There is a mosque at Jeypore—with 6 Asurkhanas attached—the income of which is about Rs. 300 a year. A Committee of Muslims administers the wakf.

CHAPTER XVIII

PUBLIC LIFE AND VOLUNTARY SOCIAL SERVICES ORGANISATIONS

200. Representation of the district in the State and the Union Legislatures

(i) The Government of India Act, 1935

In laying down a Federal Constitution for India, the Act of 1935 gave the Provinces a new status which was designated as the Provincial Autonomy. So under the new Act, full responsible government was introduced in the Provinces.

In accordance with the provision of the Government of India Act, 1935, the first General Elections were held in 1936. Orissa had a 60-member unicameral Legislature and out of 60 members four members were to be nominated.

Koraput district was delimited into 3 General constituencies for the election, i.e., Nowrangpur General, Jeypore-Malkangiri General, Koraput General.

The Congress candidates won all the general seats.

Apart from this, two persons were nominated to the Legislative Assembly.

(ii) 1945 Elections

In the 1945 General Elections the Congress candidate contested by an Independent candidate supported by the Andhra Mahasabha stood for the constituency of Koraput (General). The Congress candidates also fought the Independent candidates for the Jeypore-Malkangiri and Nowrangpur constituencies. From all the three constituencies the Congress candidates got elected to the Orissa Legislative Assembly.

(iii) 1951 Elections

Under the Representation of the People Act, 1950, Koraput was delimited into 9 Assembly constituencies with two double-member constituencies as given below :

Name of Constituency		Number of seats	Seats reserved for	
			Scheduled Castes	Scheduled Tribes
1. Malkangiri	..	1	..	..
2. Padwa	..	1	..	..
3. Nowrangpur	..	2	..	1
4. Jeypore	..	2	1	..
5. Koraput	..	1	..	1
6. Nandapur	..	1	..	..
7. Rayagada	..	1	..	1
8. Bissamcuttack	..	1	..	1
9. Gunupur	..	1	..	1
Total	..	11	1	5

Out of the total of 11 seats, 5 were reserved for Scheduled Tribes and 1 for Scheduled Castes.

The Congress candidates won four seats, i.e., the Assembly constituencies of Malkangiri, Nowrangpur (General), Nowrangpur (Reserved S. T.) and Jeypore (Reserved S. C). The rest seven seats, i.e., Padwa (General). Jeypore (General), Koraput (Reserved S. T.), Nandapur (General), Rayagada (Reserved S. T.), Bissamcuttack (Reserved S. T.) and Gunupur (Reserved S. T.) went to the Ganatantra Parishad.

In the 1951-52 Elections for the House of the People, Koraput district was delimited into two constituencies, namely, the Nowrangpur General constituency and the Rayagada-Phulbani constituency (Reserved for Scheduled Tribes).

The Nowrangpur General constituency comprised the whole of Nowrangpur subdivision and Padwa, Pottangi, Semiliguda and Nandapur police-stations of Koraput subdivision.

The Rayagada-Phulbani constituency (Reserved for Scheduled Tribes) comprised the Rayagada subdivision and Koraput, Dasmantapur, Lakshmipur and Narayanpatna police-stations of Koraput subdivision and Baudh-Khondmals district excluding Manmunda and Baudh police-stations of Baudh subdivision.

The Ganatantra Parishad candidate was elected in the Nowrangpur General constituency and in the Rayagada-Phulbani constituency the Congress candidate was returned unopposed.

(iv) 1957 Elections

Under the Parliamentary and Assembly Constituency Order, 1956, the Koraput Parliamentary constituency consisted of two seats which included (1) entire Koraput district, and (2) Parlakimedi taluk with R. Udayagiri taluk (excluding Tumba and Mohana ex-Agency) in Parlakimedi subdivision of Ganjam district.

Congress candidates were returned from both the Parliamentary seats

The delimitation under the said Order to the Assembly constituency is as follows :

Name of Constituency	Number of seats	Seats reserved for	
		Scheduled Castes	Scheduled Tribes
1. Umarkot ..	1	..	..
2. Nowrangpur ..	2	1	..
3. Jeypore ..	2	1	..
4. Malkangiri ..	1	..	1
5. Padwa ..	1	..	..
6. Koraput ..	1	..	1
7. Pottangi ..	1	..	1
8. Rayagada ..	1	..	1
9. Gunupur ..	2	..	1
Total ..	12	2	5

Congress candidates were elected to the Orissa Legislative Assembly from Umarkot (General), Nowrangpur (General), Nowrangpur (Reserved S. C.), Pottangi (Reserved S. T.), Rayagada (Reserved S. T.), Gunupur (General) and Gunupur (Reserved S. T.) constituencies.

The candidates set up by the Ganatantra Parishad were returned from the Jeypore (General), Jeypore (Reserved S. C.), Malkangiri (Reserved S. T.), Padwa (General) and Koraput (Reserved S. T.) constituencies.

Thus the party position becomes, Congress—7 and Ganatantra Parishad—5.

A bye-election to the Umarkot constituency was held on 25th January 1959 consequent on the decision of the Orissa High Court which declared the election of the constituency void. In the bye-election the candidate set up by the Ganatantra Parishad was elected. Again, as a result of resignation of the Congress candidate from the Nowrangpur (General) seat a bye-election was held and another Congress candidate was elected from that seat.

(v) Mid-term Elections, 1961

For the mid-term elections held in June 1961 the district was delimited into 12 single-member constituencies as shown below :

Constituency		Police-stations
Umarkot	..	Umarkot, Jharigan
Dabugan	..	Dabugan, Papadahandi, Tentuli-khunti.
Nowrangpur (S. C.)	..	Nowrangpur, Kodinga
Jeypore	..	Jeypore, Kalyansingpur, Kundra, Borigumma P.-S. (part).
Kotpad	..	Kotpad, Borigumma P.-S. (part)
Malkangiri (S. T.)	..	Venkatapalam, Motu, Mathili
Padwa	..	Padwa, Machkund, Boipariguda
Koraput (S. T.)	..	Nandapur, Koraput, Dasmantapur
Pottangi (S. T.)	..	Pottangi, Semiliguda, Narayan-patna.
Rayagada (S. T.)	..	Lakshmipur, Rayagada.
Gunupur	..	Gunupur, Padmapur, Pottangi Gudari P.-S. (excluding Chandra-pur out-post).
Bissamcuttack (S. T.)	..	Kalyansingpur, Ambadola, Bissa cuttack, Chandrapur out-post.

Out of these 12 seats Congress won 10 and Ganatantra Parishad won 2. Congress candidates were elected from the Nowrangpur (S. C.), Rayagada (S. T.), Kotpad (S. C.), Jeypore (General), Umarkot (General), Dabugan (General), Koraput (S. T.), Gunupur (General), Pottangi (S. T.) and Padwa (General) constituencies. The candidates set up by the Ganatantra Parishad were returned from the Bissam-cuttack (S. T.) and Malkangiri (S. T.) constituencies.

(*vi*) Third General Elections, 1962

The third General Elections to the House of the People were held during the month of February 1962. In these elections Koraput district was delimited into two constituencies, namely, the Nowrangpur General constituency and the Koraput constituency reserved for Scheduled Tribes.

The Nowrangpur General constituency comprised the Assembly, constituencies of Umarkot, Dabugan, Nowrangpur, Jeypore, Kotpad Malkangiri and Padwa.

The Koraput Reserved constituency consisted of the Assembly constituencies of Koraput, Pottangi, Rayagada, Gunupur, Bissamcuttack of Koraput district and Parlakimedi and R. Udayagiri of Ganjam district.

Congress candidates were returned from both these constituencies.

(*vii*) Political Parties and Organisation

Two All-India Political Parties, viz., the Indian National Congress and the Communist Party of India have network of organisations in this district. After the emergence of the Ganatantra Parishad, a Provincial party, the Congress, had lost ground, but it regained popularity in 1961. The Ganatantra Parishad has now merged with the All-India Swatantra Party. The Praja Socialist Party has confined its organisational work to the Jeypore area.

201. Newspapers published in the district and their importance—Papers published outside the district in common circulation within the district

No daily newspaper is being published in this district. But there are four weeklies, viz., 'Janasakha', 'Ajikali', 'Amakatha' and the 'Dandakaranya Times'. 'Ajikali' (Oriya) and 'Amakatha' (Oriya) have stopped publication. 'Janasakha' (Oriya) is published from Nowrangpur and the 'Dandakaranya Times' from Jeypore.

Besides, an Oriya monthly 'Christian Mitra' is published from Koraput by the J. E. L. Church. An Oriya fortnightly 'Narada' was being published from Jeypore but has since become defunct.

Oriya dailies published outside the district, viz., the Samaja, the Kalinga, the Prajatantra and the Matrubhumi are in common circulation throughout the district. English dailies, such as the Statesman, the Hindustan Standard and the Amrita Bazar Patrika have a limited circulation, confined to the urban areas of Koraput, Jeypore, Nowrangpur, etc.

202. Voluntary Social Services Organisations

(i) The Akhil Bharat Sarva Seva Sangha

By 1st October 1955 when Acharya Vinoba Bhave completed his tour in Koraput the number of Gramadan villages were more than 600. Nearly 165,268 acres of land were donated in the district. The Sarva Seva Sangha decided to undertake the task of reconstruction and development in the Gramadan villages in co-operation with Utkal Navajeevan Mandal.

The Sangha started its work in August 1956. During the Second Five-year Plan period the Government allotted an amount of Rs. 64 lakhs to the Sangha for social and economic development works especially in Gramadan villages. The Sangha took up village industries programme establishing a lac factory and pottery manufacturing unit. It also started a research laboratory for investigation of natural resources of the district and experimented on upgrading the quality of timber by air-seasoning methods. It also started two oil ghannies and a soap manufacturing unit. It undertook an Ambar Charkha training programme and certain other upliftment works.

(ii) Navajeevan Mandal

The Navajeevan Mandal came into existence in 1946, with the aim of improving the condition of the Adivasis and late Sarangadhar Das was the first President of the Mandal. Its headquarters is at Koraput. It is working in close co-operation with Sarva Seva Sangha. A number of social welfare institutions has been opened for the upliftment of Adivasis aided by the Government and by Kasturba Trust Fund.

The social welfare centres are located at Lekidiguda, Ashramput, Bamini, Bikrampur, Limbaguda, Bamdikar, Sankhalpada, Sauraguda, Marichipadhi, Genduriguda and Chandrapur.

(iii) Thakkarbapa Ashram, Rayagada

It is a notable philanthropic institution of the district. Established in 1939 on behalf of the Servants of India Society under the supervision of late Padmasri Lakshminarayan Sahu, it has done immense good and has a notable career in Adivasi upliftment works. It was registered in 1941.

Spreading of education is one of the primary works of the institution. It opened 10 Primary Schools.

Now only three schools are running one of which is at Thakkarbapa Ashram, Rayagada and the other two at Jumbiguda and Kanditi.

A hostel was started in the year 1954-55 with provision for free boarding and lodging of 12 Adivasi students. The number of inmates is 40 boys and 10 girls.

(iv) Social Welfare Extension Project

Under the Central Social Welfare Board a Social Welfare Extension Project was started in 1956 with 5 centres covering a population of about 20,000. These centres are based on the principle of matching contribution by the public to the extent of 25% of the expenditure. Each of these centres is served by one Grama Sevika and one Dai. The centres at Relikumbha and Nighaman Ganda have, in addition, one craft teacher each.

Social Welfare Centres		Number of villages covered	Population
1. Relikumbha	..	13	3,699
2. Rangabalikumbha	..	11	3,779
3. Nighaman	..	13	3,999
4. Mastiput	..	7	3,895
5. Kolal	..	7	3,699
Total	..	51	19,071

The activities of these centres are primarily for Child Welfare. They impart education to the children up to pre-basic classes and also educate the adults. They also provide training in various handicrafts.

The project has recently been transferred to the District Council of Child Welfare.

(v) Prem Samaj

This Samaj started at Jeypore in March 1954 under the guidance of Sri Swami Krishnananda of Pithapuram. There is an executive body consisting of 15 members to conduct the activities of the Samaj. Its main function is feeding of 25 to 30 destitutes, orphans and boggars from funds now and then collected from the public. It is not a registered organisation.

(vi) Jana Kalyan Sangha

This organisation started at Kotpad in 1957. Its object is to help the needy students and helpless patients. It has opened a free Homeopathic Dispensary.

CHAPTER XIX

PLACES OF INTEREST

203. Alamanda

Situated on the bank of the river Jhanjhavati and on the Lakshmipur-Parvatipuram road, the village is under Narayanpatna police-station. The Siva temple found here is said to be a monument of 17th century A. D. Sivaratri and Chaitarani Jatra are the main festivals observed in the village. There is an Upper Primary School, a village library and a rice-huller. It has a population of 1,223 (1961).

204. Ambadola

A village situated in the tahsil of Bissamcuttack. The Ambadola Railway Station is in the extreme north of the district on the Raipur-Vizianagram line. It is a centre of timber trade and there are two saw mills here. The village is also noted for export of broomsticks. There is a police-station in the village with jurisdiction over about 179 square miles with 268 villages. The village has a dispensary, an Elementary School and an Ashram School for 50 students. There is a Revenue rest-shed. The population of the village is 1,497 (1961).

205. Bagara

The village is famous for its waterfalls. It is three miles by a dust road from Khondhaguda, which is 10 miles from Koraput and 6 miles from Jeypore. There are three small waterfalls jumping with great speed from a height of 30 feet. These are the falls of the Kolab river which starts from Sinkuram hill, on the 3,000-foot plateau and then flowing towards north-west, forms the boundary line between Nowrangpur and Malkangiri subdivisions There is a rest house for visitors.

206. Balimela

A village in Malkangiri subdivision, 18 miles to the east of Malkangiri. A Hydro-electric Project has been undertaken near about the village jointly by the Governments of Orissa and Andhra Pradesh. A dam is being constructed at Chitrakonda, 14 miles from Balimela across the river Sileru and the reservoir would submerge a rich forest area of the district. The total inflow into the reservoir would be shared equally by the two Governments. The share of the Andhra Pradesh Government would flow downstream the river while that of the Orissa Government would be diverted to a high-head power-house some five miles south of Balimela. It is estimated that the power-house would generate 240,000 KW at 60% load factor. The tail water is to be subsequently utilised for irrigating about 2·4 lakh acres of land in Malkangiri and Motu plains. The construction of the dam is in progress.

207. Bandhugan

The village is under Narayanpatna police-station and is served by Lakshmipur-Parvatipuram road. The village is noted for two small industries—one sheller type Rice Mill and one Oil Mill—which are running by the Panchayat Organisation. A festival known as Agni-gangama is observed here every year. A weekly market is held here on Monday. The village has a population of 678 (1961).

208. Bhairabasingpur

A village situated against the foot of the hills forming the eastern wall of the 2,000-foot plateau at the meeting place of a branch road leading to Borigumma and Koraput. It was perhaps an important seat of Jainism. A large number of images of Jain Tirthankaras are available in the neighbourhood of the village. There are different sizes of images, ranging from four to five feet in height. One such image of Rishabhanath made of a steatite slab, is now worshipped in a thatched shrine. Another image now placed in the Jagannath temple, was previously used by the inhabitants of that locality as a hone to sharpen their axes and other instruments. There is a Siva temple at the foot of the hills and the niches in its walls contain many images of Jain cult, some of them being worshipped at present as Hindu deities. At about four to five miles from this place are two villages, Choramala and Narigan, where one can find a number of similar Jain figures.

At present the village contains a large number of Brahmans. There is not a single Jain. The village has a dispensary, a Higher Elementary School and a police-station. The village has a population of 1,427 (1961).

209. Bissamcuttack

A village of scenic beauty and historical interest. Standing at 1,114 feet above sea level close to the picturesque Niamgiris ranges, the village forms the headquarters of the police- tation of Bissamcuttack, and is an important trading centre in the tahsil. The main road, from Parvatipuram to Ambadola passes by its side and it is only four miles away from the Railway Station. The local people call the village as Bissam-kota (Bisamkota), meaning "Poisonous fort". The village is probably named due to its malarial climate. Trade in tobacco is thriving in this locality and Bissamcuttack forms the tobacco emporium of the district. Merchants from Sambalpur, Raipur and Kalahandi throng here to purchase tobacco and the planters make good profit.

There is an Inspection Bungalow here under the control of the Executive Engineer, Koraput Division. The office of the Tahsildar is also located in the village. The area of the police-station covers 418 square miles with a population of 61,795 (1961). Bissamcuttack village has a population of 2,844.

Bissamcuttack has an interesting history centring round a long drawn feud between its Thatraja and the Maharaja of Jeypore. The village of Bissamcuttack was the headquarters of the Thatraja who was a feudatory of the Maharaja. He was to pay a sum of Rs. 15,000 per annum as tribute, and was also required to attend the court of the Maharaja with a band of 500 Paiks, during the Dashara ceremony. This formality was maintained as a mark of subordination. The ruling family of Bissamcuttack were by birth Karan, whose traditional occupation was martial activity quite unlike the Karans of the plains having clerical pursuits.

The founder of the dynasty was Krishna Thatraja, a man from Badakhemidi, in Ganjam district. He was given by Maharaja Raghunath Krishna Deo (1686—1708)of Jeypore, a grant of Rs. 2,500 with which he cleared the jungle and made the Bissamcuttack area habitable where he ruled as a feudatory of the Jeypore Maharaja. The existing fort of Bissamcuttack was constructed by Pitambara, son of Krishana Thatraja. He was succeeded by Somanatha and the latter by Ramachandra who was imprisoned by Ramachandra Deo the Maharaja of Jeypore for misbehaviour and died in prison. Ramachandra Thatraja was succeeded by his son Krishna Chandra, who was compelled to leave Bissamcuttack due to the displeasure of Vikram Deo, the then Maharaja of Jeypore. He led a nomadic life for sometime by shifting his residence from one place to another. At last he settled at Kalyansingpur under the protection of the then Raja of that estate and died there leaving his son and successor Narendra. During the absence of Krishna Chandra from his estate for about 17 years it was administered by the Court Officials of Jeypore. Their misgovernment and mismanagement gave rise to much discontent and the Patros, who rose in revolt, invited Narendra from Kalyansingpur and reinstated him as the Thatraja of Bissamcuttack. Four terrific battles were fought in which the forces of Jeypore were successively defeated. Vikram Deo was compelled to suspend the strife and Narendra became the Thatraja of the estate, without receiving any Patta from the Maharaja.

In 1855 there was court dispute at Jeypore, the contestants being Maharaja Vikram Deo and his son Ramachandra Deo, which proved a blessing in disguise for Thatraja Narendra. Ramachandra Deo who occupied Gunupur tried to get the support of Narendra presenting him a turban and an elephant, and proclaiming him as Raja of Bissamcuttack. Three years later he succeeded to the estate of Jeypore and Patta and Muchilika were exchanged between him and Narendra in the year 1864. According to the conditions laid down, Narendra was to pay an additional or enhanced Kattubadi of Rs. 5,000. Cordial relations continued between them until the death of Narendra after which the conflict again started due to the demand of the Maharaja over Ramachandra Thatraja,

son of Narendra, for payment of an additional Kattubadi of Rs. 2,000. The latter went to Jeypore to plead for his cause, and before reaching any settlement left the court of Maharaja without taking his permission. This act of Thatraja provoked the anger of the Maharaja, who wanted to confiscate the property of Thatraja. Reconciliation, however, was established between them by Mr. Goodrich, the Agent of the Governor. Accordingly Ramachandra came to Jeypore, and gave his consent in 1877 to pay an amount of Rs. 15,000 as Kattubadi and to attend with 500 Paiks, during the Dashara ceremony. He was given a Patta by virtue of which he enjoyed the estate. But although he was to obey the conditions stated above, those were never respected by him till his death in 1889. Narendra, his son and successor then being a minor, the regency was taken up by the Government up to 1903, after which he took charge of administration of his paternal estate.

Narendra, from the very beginning of his succession, refused to pay any tribute to the Maharaja and also stopped the formality of attending the Dashara ceremony. Thereupon, the Maharaja filed a suit before the Governor's Agent to realise the arrear of tribute of Rs. 15,000 per annum for the last three years. But his claim was dismissed by the Agent who sanctioned in his favour an annual Kattubadi of Rs. 2,200 only. Then the Maharaja appealed to the Madras High Court, which held that the tenure was not resumable, but was subject to performance of certain ceremonial services, and upholding the claim for the tribute at the rate of Rs. 15,000 it granted a decree accordingly. Thereupon, the Maharaja appealed against the decree of Madras High Court to the Privy Council, which upheld the decision of the High Court. That was in 1918. Then the Maharaja filed several arrear suits and damage suits for non-performance of services. Ramachandra Deo, who succeeded to the throne in 1920, filed suits to realise further arrears. Meanwhile Narendra Thatraja died, leaving as his successor a boy adopted from the Raja of Parikud. He was then a minor. So to avoid disturbance the management of the estate was given to the Court of Wards, and in 1926 a compromise was made between the two claimants. As a result of this, the Maharaja was to enjoy the sole possession of the estate and in return he was to forego the large sums which he had demanded. In addition to this the Maharaja agreed to pay at a time an amount of Rs. 2,40,000 in cash, and the amount was to be handed over to the minor Govind Thatraja, when he attained majority. Govindachandra rectified these agreements made by the Court of Wards on his behalf. Thus the estate of Bissamcuttack finally merged into the Jeypore estate. He died in 1939, at the age of 28.

There is here one Danish Mission Hospital with 45 beds. The principal disease is leprosy.

210. Boipariguda

A village, its name being probably a variant form of Bepariguda which means traders' settlement. In the past it was an important trade centre. A bamboo matting centre has been opened in the village as cottage industry. It is the headquarters of the police-station Boipariguda. The police-station has an area of 452 square miles with a population of 49,526 (1961). The village Boipariguda has a population of 651 only.

211. Borigumma

A village situated midway between Jeypore and Nowrangpur at a crossing of roads to Koraput via Ranigedda and to Kotpad and Jagadalpur (M. P.). Borigumma is famous for the temple of Bhairba which is built at the foot of a hill, where a great festival is held every year in the month of Phalguna. To the east of the hill are some depressions in the ground which are said to be the remains of the moat of a fort which existed here in old days. Some lingams standing 6 or 7 feet in height have been dug out of these hollows. The village is provided with a subsidised rural dispensary, a police-station and a Thana office of the Jeypore estate, with a granary attached to it. There is an Inspection Bungalow maintained by Public Works Department.

The police-station of Borigumma is 142·40 square miles in area with a population of 50,097 and the village has a population of 2,504(1961).

212. Chandrapur

Chandrapur in Gunupur subdivision, 35 miles to the east of Muniguda, is a very wild part of the district inhabited by Kutia Khonds who had a precarious existence on account of depradations of wild elephants and tigers. Social work among the Kutia Khonds is being done by a German lady whose main problems are yaws and leprosy. There is a six-bedded, well-equipped hospital run by the Tribal & Rural Welfare Department.

213. Chatikona

Situated beautifully among a cluster of hills, the village is noted for its waterfalls. A small but eye-filling and enchanting waterfall, with its picturesque surroundings, is the real interest of the place. It is in the Gunupur subdivision and is connected by road with Rayagada Railway Station. The place is famous for the temple of Pataleswar where Sivaratri festival is held every year. The village has a population of 104 only (1961).

214. Devagiri

Towards the south-west of Kalyansingpur amidst a green and picturesque landscape, rises the bald and sacred Devagiri hill up to a height of 400 feet. Its peculiarity is that unlike other hills it is not narrower upwards, but it ends in a flat rectangular plain of 400' by 100

feet having no trees or bushes. The sides being very steep and high the summit is accessible only from its northern side, which is less precipitous. There are seven natural steps in ascending order placed at a distance of 20 to 30 feet apart. In between, the surface is rough which helps to climb by crawling. These natural steps are considered to be a unique feature of the Devagiri hill.

Goddess Mahalakshmi has been enshrined in the fourth step from the bottom and the beauty of her surroundings beggars description. One can reach the flat surface after crossing the 7th step—the top-most one. There is a heap of stones called 'Sukhuakhai' and it is said that one who eats dry-fish will slip down while returning from the top surface. There are some small and perennial pools of water called Ganga, Jamuna, Saraswati, Bhargavi and Indradyumna which are the rare gifts of nature, and because of these pools this desolate place can become crowded on ceremonial occasions. After passing these natural pools one can notice a depression stretching east-west at an uniform depth of 5 feet, the width being 10 feet leading to a cave which appears like the opening of two jaws. Towards east there is a little garden and kitchen. One can enter into the cave by crawling up to the joining place of the jaws, where god Siva, the presiding deity, is installed. Images of various descriptions are to be noticed all round the cave and these are beautifully carved and chiselled exhibiting the artistic skill of the mediaeval times.

Sivaratri festival is held every year in this place and people from far and near congregate here to pay homage to god Siva. In this cave there is one inscription which is still undeciphered.

215. Gorakhpur

A village in the Kashipur tahsil of Rayagada subdivision. It is noted for the Ashram School which started in 1956. The school has 15 acres of irrigated land attached to it, where a beautiful fruit and vegetable garden has been laid out with the help of the students. Close to Gorakhpur there is the Chingujore Experimental Farm covering 15 acres of land. It is managed by the Kashipur Block and different plants and seedlings are grown here.

216. Govindapalli

The village is in the Malkangiri subdivision. The road to Bonda hills takes off at Govindapalli from the Jeypore-Malkangiri road. It is the only approach to the Bonda hills by vehicles and the village Govindapalli is an important place for trade communication with the Bondas. There is one Ashram School in the village accommodating 110 students with provision for training in various arts and crafts The village has a population of 988 (1961).

217. Gudari

It is the second largest village of the Gunupur subdivision and is situated on the banks of the Vamsadhara. It is said that Bhanu Deva IV, the last Ganga King of Orissa, being driven out by Kapileswar Deva, who usurped the throne, took shelter in this village which was then known as Gudari Kataka and declared it to be his capital. There are relics of an old fort near the village. This place was visited by Colonel Campbell in 1851, who built here a guard-house and a small bungalow. Gudari police-station has an area of 475 square miles with 36,180 population. The village has a population of 3,944.

Majority of the population of the village is immigrants from the plains. It is the healthiest place in the tahsil and one of the important trade centres of the district. *Sal* wood is the best money-fetching product of the locality.

218. Gunupur

Headquarters of the subdivision of the same name, the town is the terminus of the light railway line that branches off the Naupada Junction of the South-Eastern Railway. The town of Gunupur was originally located on the western bank of the river Vamsadhara but at present it occupies her eastern bank due to shifting of the course of the river. The depression between the town and the railway station indicates the old course of the river. Gunupur is an important commercial town and the tahsil of Gunupur is considereu to be the richest of all the tahsils in the district. Paddy is grown here in large quantity and its quality is admired in other parts of the State and even outside Orissa. In Gunupur town there is one Balaji Math which contains an unfinished temple of carved stone. The foundation of this shrine was laid by one Balaram Das Mahanta, who was driven out by Maharaja Vikram Deo III (1889—1920) before its completion, and the latter claimed the credit of construction of the temple.

About the middle of the 18th century this tract was forcibly occupied by Narayana Deo of Parlakimedi, who placed his brother Pratap Deo as the ruler. But Pratap Deo could not keep it for long as he was forcibly driven out by Sitaram Raju, the Dewan of Vizianagaram, with the help of East Indian Company's Sepoys. He held it for three years and after that handed over the same to the Maharaja of Jeypore being unable to manage the affairs. Alexander's report of 1803 shows that it was a kind of hereditary farm belonging to the family of a former Patro or Dewan, then represented by one Narayan Patro, who paid a rent of Rs. 15,000 for it. To the north of Balaji Math there are remains of an old fort with mud walls presumably built by the Raja of Parlakimedi. It was inside the fort near a tamarind tree that the wives of the renter Narayan Patro committed Sati on his death.

The police-station of Gunupur has an area of 321 square miles, inhabited by 57,333 persons. The town has a population of 10,180 (1961).

219. Gupteswar Cave

It is a place of natural beauty and is famous for its shrine. It is situated by a forest tract which starts from the east of the Ramagiri up to a distance of 9 miles through thick *Sal* forest, and is near the bottom of the slope from the 2,000-foot plateau to the Malkangiri plains. The cave is near the top of a limestone hill which is about 500 feet higher than the surrounding country. One can reach it by ascending a modern flight of steps flanked with lines of Champaka trees and the entrance is about 9 feet wide and 8 feet in height. In front of this there is one roughly circular chamber of about 10 feet diameter inside which is a stalactite, somewhat resembling a Lingam of 6 feet in height and 10 feet in circumference. The Lingam is held very sacred in the district, and is called Gupteswar, which literally means the 'hidden god'. It is so named because it was lying hidden in the cave for a very long time.

According to tradition, one day a Savara, on his hunting pursuit, entered into this particular cave and unexpectedly discovered the Lingam of Gupteswar. He then conveyed the news to one Godio Patro, the Thanadar of Ramagiri, who in turn communicated the news to the Raja of Jeypore, Viravikrama Maharaja. Thus the hidden deity was discovered during the reign of Raja Viravikrama Deo of Jeypore (1648—1669) who organised a great feast in honour of the deity (Gupteswar), and the annual feast is still being held on every Sivaratri day by the patronage of his descendants. There are several other caves but of little interest. A large number of people from every part of the district congregate here on the day of Sivaratri to pay their homage to the holy god. Inside the second cave there is a large stalactite formed by dripping of water containing carbonates. People worship it as the udder of Kamadhenu, the celestial cow and wait under it with outstretched palm to collect drops of water at long intervals.

Gupteswar is popularly known as Gupta Kedar in Madhya Pradesh. People from this State come in large number to worship the deity. They lavishly spend money by way of offerings to the god. Their offerings include costly asset for the priests, who spend a part of it for the purpose of Puja and other formalities. People ailing from incurable disease come to this place to worship the god and remain there for months in the hope of getting cured.

It is said that Ramachandra of epic fame passed through these hills and forests, on his way to Panchavati in the Dandakaranya, and worshipped here Lord Siva 'Kedarnath'. The Lord, being very pleased with him, blessed him for success in his mission and told him that his

name would be remembered for ever in this part of the country. In commemoration of this event, Lord Siva remained here to be worshipped by the people of the 'Kaliyuga'. A large concourse of pilgrims takes place at Sivaratri which falls two days before new-moon in *Phalguna*.

There is one mountain named Ramagiri near Gupteswar, which is named after Rama who is believed to have visited this place in course of his wandering in Dandakaranya forest. The Bondas of the place even now remain naked, and it is believed that they were cursed by Sita, as they laughed at her while she was bathing in the river Tamasa in the forest of Panchavati near Malkangiri.

Gupteswar is 26 miles to the south-west of Jeypore. The road is all-weather for 14 miles up to Boipariguda and the rest, 22 miles, is an earth road. There are 28 timber culverts of 3 to 5 feet span and 14 timber bridges of 20 to 60 feet span. A rest-shed has been constructed for the convenience of visitors.

220. Hathi Pathar

A place for picnic two miles from Rayagada. The river Nagavali flows here through a deep-cut valley leaving huge boulders precariously perched on rocky beds. River gravel occurring 200 feet above the valley shows a rapidly cutting river through soft soil. The river forms two waterfalls which in the rainy season become dangerous rapids.

221. Jalaput

Besides the Machkund Project, the Jalaput Project is also being worked out in order to obtain additional power. The Jalaput Dam has been constructed at a cost of Rs. 331·51 lakhs and the lake formed by the dam submerged an area of 24,000 acres. This lake holds 25,650 million cubic feet of water and its catchment area covers 775 square miles. The surface area of the lake is 26·65 square miles. The concrete dam is 1,375 feet long, 180 feet high from the deepest foundation and has 18 feet top width.

The Project generates 20,000 K. W. of power for four months.

222. Jalstar

A village 7 miles from Gunupur. A market is held here every week on Wednesday. It is a trade centre for Lanjia Saoras (a very scantily clothed tribe) who come down from the hills in large number for purchasing trinkets and clothes in exchange for hill produce. The village has two small thatched mud huts as Churches for Roman Catholics and Protestants of the Danish Church.

223. Jeypore

The largest town in the district of Koraput, the headquarters of the tahsil of Jeypore and the residential town of the ex-Maharaja, Jeypore, literally means the 'City of Victory'. The town stands under the western slope of 3,000-foot plateau at the bottom of an irregular amphitheatre formed of its weeded spurs.

The town of Jeypore was a small village in 1855 when it was described as a most wretched place, there being scarcely half a dozen tiled houses, and those of most inferior description. D. F. Carmichael wrote in 1867 that the town "had neither manufacture nor trade and is of importance only as the residence of the Raja and the headquarters of the Assistant Agent and the Superintendent of Police". But Jeypore greatly developed after the construction of the Pottangi-Ghat road and the roads leading to Nowrangpur, Bastar and Malkangiri which pass through it. Now it is commercially and culturally the most advanced and developed town in the district of Koraput.

The main street of the town runs north and south with a breadth of 25 yards and the road from Salur and Koraput meets this street at right angles. The town has many narrow and winding lanes, extending eastwards about a quarter of a mile from the meeting place of the Salur-Koraput road. The Guest House maintained by the Maharaja of Jeypore is well furnished. The Maharaja also maintains one choultry which was constructed in memory of J. Marsh who was the tutor of the Royal family. Jeypore has a College named after Maharaja Vikram Deo, one High School and one Art School, also named after the same Maharaja. At present there are two picture houses and a number of hotels. The town has separate dispensaries for men and women and a Veterinary Hospital. There is a daily market called Vikram Deo Market where tribal people congregate everyday to sell their goods like fish, vegetables, bamboos, etc. There is a Municipality. Electricity is being supplied from the Machkund Hydro-electric Project. The thriving commerce of the place is testified by its large number of shops. Among its exports, paddy, rice, wood and bamboos occupy the foremost place. A Rice Research Sub-Station is located outside the town. There are many saw mills and several rice mills. For banking there are the Jeypore Co-operative Urban Bank and the Branch of the State Bank of India.

The Court of the Distiict Judge, Offices of the Tahsildar, District Supplies Officer, District Agricultural Officer, Assistant Registrar of Co-operative Societies, District Inspector of Schools, Conservator of Forests, Divisional Forest Officer, District Industrial Officer, Municipality and Zilla Parishad are situated in different parts of the town. There is also a beautiful Church of the Scheleswig Holstein Evangelical Lutheran Mission. The Industrial Estate is located in the town. The police-station Jeypore with an area of 145 square miles has a population of 63,441. The town has 25,291 inhabitants (1961).

The family chronicles of the Maharaja of Jeypore shows that Nandapur was the early capital of the kingdom of Jeypore. Viravikrama Deo (1648—1669) shifted his capital to Jeypore on the report of the astrologers that Nandapur was not quite auspicious a site for the Royal family.

The old fort of the Maharaja of Jeypore was occupied in 1775 by Captain Matthews who described it as follows : "It is a square of about one thousand yards built of muu. The wall 20 feet high. The bastions very good, the rampart tolerable and ditch 20 feet wide and as many deep."

Captain Matthews ordered the fort to be destroyed and its ruins are still seen to the east of Jeypore and are known as the Old Jeypore. The residential palace of the Maharaja was built to the south of the town and it was described in 1855 as "a paltry collection of tiled buildings in bad repair in a courtyard surrounded by a mud wall" Maharaja Vikram Deo newly constructed the residential palace behind the Durbar Hall. This structure surrounded by a steep wall faces the Rameswar temple.

Towards the western part of the town is located the big tank named Jagannath Sagar about a mile in length and half a mile in breadth, having a perennial source of water. Tradition says that it was dug by Ramachandra Deo. There are ancient mango gardens on the western side of the tank wherefrom one can get a complete view of the town of Jeypore. The tank presents a picturesque sight.

The Dashara festival is a great event of the year in Jeypore. It lasts for 16 days with much pomp and grandeur in honour of the goddess Kanaka Durga. During this festival many feudatory Rajas used to come to Jeypore with various presents. On the eighteenth day of the ceremony the Maharaja and his sons seated in *ambaris*, and officers and feudatories on *howdahs* on elephants, used to go in a procession to Dashara Padia located in a mango grove to the north of the town, where they were worshipping the mother goddess Kanaka Durga. Since the abolition of the estate this ceremony has lost its grandeur. It is claimed that the image of Kanaka Durga was obtained from Purusottam Deva towards the end of 15th century, while he was returning from his victorious campaign of Kanchi-Kaveri.

224. Kalyansingpur

A village in Rayagada tahsil, on the road to Kalahandi. It is situated in a narrow valley at an altitude of 997 feet from the sea-level towards the west of Niamgiris.

Vikram Deo II (1825—60) granted this village with its suburbs to a kinsman in service tenure, and the feudal lord enjoyed many privileges, so long the donor was alive. But in the year 1864 the then Raja of Jeypore claimed an annual rent of Rs. 5,000 and got a decree which was upheld both by the High Court and by the Privy Council.

Krishna Deo, the zamindar of Kalyansingpur, died in 1884 leaving behind his widow Neela Devi. She had been authorised by her husband to adopt an illegitimate son of 12 years, named Gopinath Deo. But the Ranee disputed his right of succession and put forward her own claim with the support of the manager Sripati Dalapati. The Maharaja also sent his men to take possession of the property as Krishna Deo had no legitimate heir. The zamindar was, however, warmly supported by the subjects, the local Khonds. Thus a triangular struggle ensued for the possession of Kalyansingpur.

On the next Dashara day celebration, the Khonds congregated at Singpur and declared Gopinath Deo as the Raja. The widow queen refused to recognise this demand whereupon the Khonds entered into the palace and carried off Gopinath Deo to Jeypore with an escort of 300 men. A temporary settlement was subsequently made according to which the minor received an allowance and was also sent to prosecute his studies in the College at Vizianagaram. Meanwhile the Agent to the Governor sent his own nominee to manage the estate. He removed the Ranee's manager and for a short time the hillmen were pacified. The Maharaja of Jeypore filed a suit demanding the possession of the estate or else the payment of an enhanced quit-rent. The widow queen fought the case with determination but was defeated in the long run. The High Court gave a decree in favour of the Maharaja in 1892 and the queen in return was allowed to get an allowance of Rs. 500 per month and the produce of some specified lands. Thus the cause of Gopinath Deo, the favourite chief of the Khonds, was ignored by the law.

The year 1923 saw fresh trouble. The sons of Gopinath—Sundaranarayan Deo and Krishna Chandra Deo, who were living at Jeypore with a maintenance grant from the Maharaja—came and settled at Singpur. The faithful Khonds, once again, supported them and the elder brother resuming the title of zamindar began to collect rents and issue receipts. The Deo brothers gained the ready support of the people everywhere which caused great apprehension in the Royal court of Jeypore. Early in 1925, both the brothers with their trusted followers were arrested and detained as State prisoners under Act XXIX of 1839.

The unruly Khonds did not pay their allegiance to the Maharaja and were dertermined not to pay rent. At last an agreement was made with the Deo brothers, according to which the latter gave up their claims over Kalyansingpur. They further gave their consent not to live within the limits of the Ganjam and Vizagapatam districts or the bordering states without the previous permission of the Agent to the Governor. The Maharaja in return agreed to make generous allowances to the brothers and their mother Nilamani Devi. The Khonds then demanded unconditional release of the Deo brothers.

At last in November 1929 the Deo brothers, under the advice of the Agent Bracken, publicly renounced their claim over Kalyansingpur before the Khonds and asked them to pay rents to the Maharaja and also to obey him as their landlord. But with this the trouble did not subside. The Khonds still refused to pay rent and in 1931 they assaulted and injured Saunders, the District Superintendent of Police. The long drawn disturbances came to an end in January 1933, when distress warrants were issued against the offenders. Since then the Khonds of Kalyansingpur have been prompt in payment of local revenue.

The police-station Kalyansingpur has an area of 214 square miles with a population of 32,574. The village has a population of 2,414 (1961).

225. Kashipur (*Vide* Supplement II)

226. Kechala

A village situated on the southern bank of the river Kolab at a distance of 7 miles from the Bagara waterfalls. There is a copperplate stating the fact that this village had been granted to one Narasimha Misra, on the occasion of the solar eclipse of 24th September 1628, by Maharaja Raghunath Krishna Deo. There is a Jain temple about 30 feet high at a distance of two miles from the village and it contains five images of Tirthankaras, one of Ambika and another of Yaksha and Yakshi seated together. Ambika is standing under the bough of a mango tree heavy with fruits and fondles a child in her arms, while a crouching lion opens its jaws as if to devour the child. The images of the temple are chiselled with great care and exhibit a high standard of art. They all belong to the Jain pantheon, which indicates that Kechala was a seat of Jainism in the medieval period.

227. Kendupada

The village Kendupada lying at a distance of two miles from Boipariguda is famous for its forest deity Birukhomb. An interesting legend is current regarding the deity. It is said that one day some boys of the village went on a hunting expedition, but not being able to get any game they were disappointed in their venture. Thereupon, the leader of the gang vowed before the deity Birukhomb that he would sacrifice certain boy of the party, if at all she gives them a stag. Responding to his prayer, the deity gave them a stag which jumped from the thicket and became their prey. Then a mock sacrificial ceremony was held, and the leader of the party struck the head of the promised victim with a light branch of a tree. But to their astonishment the leaves turned into metal blades and cut off the head of the boy. This incident created panic among all of them who fled away from the spot. Alarmed at the disappearance of all the boys, the villagers made a wide search of them. They met one of the boys of the party who narrated the whole story, and thereupon, the villagers gathered together around the dead body and worshipped the deity and prayed her to restore the life of the dead body.

All on a sudden the boy rose up magically as if from a sound sleep. From that time Birukhomb became the all-powerful deity of that locality being the creator as well as the destroyer. Birukhomb is a variant form of the goddess Stambheswari who was a popular deity in Western Orissa during medieval period. The population of the village is 977 (1961).

228. Kondakamberu

It is the site of a deserted village at the confluence of the Gurrapurevu and the Sileru rivers. It is surrounded on all sides by dense forest with a few villages scattered here and there. Kondakamberu connects Malkangiri by a narrow path with the hills of Vizagapatam district. In the nearby forest stands one old stone temple of god Siva which shows that it was once a place of pilgrimage in the locality.

229. Koraput

The headquarters of the district of Koraput. The original name of the town is 'Koraputti' or "the hamlet of the Khora or Kora people". The town stands at a height of 2,900 feet above the sea-level and the place was chosen as the headquarters for its apparent healthy environments. Formerly Jeypore was the centre of administration, but later on Koraput was preferred because of its invigorating climate and most of the Government offices were shifted from Jeypore to Koraput in 1870. The place is surrounded by a cluster of hills from which flow small and perennial streamlets. The water from these hills stagnates in the low paddy fields creating a breeding ground for malaria-carrying mosquitoes which also breed in flowing waters. To remove superfluous moisture a large number of eucalyptus trees were planted in 1904 but they did not do well. In 1917 another bold attempt was made by H. A. B. Vernon, the then Agent to the Governor. He attacked the problem by bunding up the streams so as to form tanks with larvicidal fish to prevent breeding of mosquitoes. But this method of protection also failed. In 1930, D. K. Visvanadhan was appointed as Special Malaria Officer. He tried to check the breeding by leading the streams underground through sub-soil drains of loosely packed boulders covered with road metal and a layer of turf. The sub-soiling of 300 feet of Nulla below the jail was completed in the above manner, but further progress of work was dropped in 1931 due to financial stringency. Since then anti-malarial measures were confined only to regular spraying of the breeding grounds with Paris green as a result of which the spleen rate showed a fall from 51 per cent in 1930 to 36 per cent in 1937. The scheme of further sub-soiling the breeding grounds was drawn up in 1936 with an estimated cost of Rs. 46,000. There is a Mobile Unit stationed at Koraput to spray all the camps occupied by the Dandakaranya Project. A small laboratory has also been started at Koraput under an Entomologist for blood

survey and identification of mosquitoes. Malaria being eradicated the town is a health resort of the district. The temperature does not run to extremes, and there is an excellent supply of drinking water from wells and springs.

The town is provided with a small bazar which is growing rapidly and its weekly Hat on Sunday is crowded by the tribal people who come from neighbouring hamlets to sell their produce and to purchase the necessaries. The location of the official colony of the town is very pleasing where roads have on both sides silver oak trees. The Circuit House occupies a prominent position on a hill-top and commands a good view of the hills and valleys. The town has an Inspection Bungalow and a choultry maintained by the Notified Area Council, Koraput. It has the Government Hospital and the Veterinary Hospital with a poultry farm. One Narimangal Kendra has been established here for the welfare of the women. The Sarva Seva Sangha with a Branch office located in the town is doing some social service for the backward people. The Church building and the office of the Evangelical Lutheran Mission are also in this town which is one of the important centres of the missionary activities of this Church. There is a High School for boys and girls, one Post Office and an office of the Employment Exchange. Koraput is fast developing the trends of urbanisation after stationing of the headquarters of the Dandakaranya Project.

Koraput is the headquarters of the Police administration of the district and the District Jail is also located here. The police-station of Koraput has an area of 300 square miles with a population of 42,013 and the town itself has a population of 7,461 (1961).

230. Kotpad

Situated at a distance of 25 miles north-west of Jeypore in an expanse of rich rainfed paddy-fields in the basin of the river Indravati, the village is one of the oldest in the district. The existence of broken mud wall shows that the village in olden days was surrounded with it. A moat outside the wall is partially silted up and changed into a chain of tanks around it.

The picturesque tank named Damayanti Sagar is situated to the west of the town. Kotpad being outside the malarial belt is one of the healthiest places in the district. It is the headquarters of the police-station, and has a population of 6,368 (1961). The town is provided with a Revenue rest-shed.

231. Kujendri

A village in Gunupur subdivision, and a centre of Sarvodaya activities. An Ashram has been existing here for the last 17 years. The principal visible evidence of Sarvodaya is giving up of liquor, basic

education and general uplift of Saoras. There is an Ashram School accommodating 110 students. The village has a population of 1,595 (1961).

232. Lakshmipur

A village in Koraput subdivision containing 1,301 persons. The police-station of Lakshmipur covering an area of 175 square miles has a population of 27,100. Turmeric is cultivated in the area round Lakshmipur by the local Khonds.

233. Machkund Waterfall or Duduma

It lies about 49 miles south of Jeypore. Near Badigoda the river Machkund falls from a mountain-top of 540·19 feet as recorded by D. W. Gollan on 4th May 1929. According to him the amount of discharge was 104 cubic feet per second. As the water has been diverted, there is now a treacle of water, flowing down the precipice instead of the picturesque waterfall.

For the purpose of generating hydro-electric power by harnessing the river, detailed investigation was started in 1941. Towards 1946 the implementation of the Machkund Hydro-electric Scheme started. The flow of water has been diverted by a diversion weir and through tunnels and it is finally let down through pipes to the power-house. For Machkund Hydro-electric Project which is a joint scheme of Orissa and Andhra Pradesh Governments, *see* Chapter V—Industries.

The Machkund is regarded as the famous Matsya Tirtha, a place of pilgrimage. The place is associated with the name of Sri Chaitanya, who is said to have visited it in the early part of the 16th century A. D. The Machkund town has bus communication from Jeypore and Koraput and the distance is 50 miles from Koraput. The Inspection Bungalow at Chickenput and Chakadelli are close to this place. Population of the town is 2,754 (1961).

234. Malkangiri

The village Malkangiri situated at a height of 641 feet above sea-level is the headquarters of the newly formed subdivision and the tahsil as well as that of the police-station. The village is provided with a Higher Elementary School and a Dispensary. The Travellers' Bungalow is located inside a grove of teak trees. Most of its inhabitants live in thatched huts. The village has a population of 1,311 males and 1,199 females as recorded in the 1961 Census report.

It is the southernmost subdivision of the district of Koraput, and almost the whole of it is a vast and dense jungle. It lies immediately to the west of the main line of the Ghats, forming a plateau which is

1,000 to 1,500 feet lower than the Ghats. On its west at some distance is the border of Bastar. Though there are a large number of wells, most of them dry up in summer, when the great Balisagar Tank, the largest reservoir in the district, supplies water. A little paddy is grown in the lower areas of the subdivision but good deal of tobacco is cultivated along the banks of the Sileru river. The streams flowing from the hills to the Sileru river serve the purpose of irrigation. In certain places oranges are grown. The climate is extreme. Much of the land remains waterlogged for half the year. In the remaining half year, it is so dry that not only the land but men and animals get parched.

According to local tradition, one Arjun Malik was set up as the chief of Malkangiri by a confederacy, the Maharaja of Jeypore being the head. One Oriya Paik killed Arjun Malik under the instigation of the Maharaja and thus became the Thata Raja of that territory. The last member of the line was one Paramananda, who died about 1835 leaving his widow as his successor. But the widow's Dewan Errama Raju at first being overthrown by a faction tried to regain his position with the help of some Rohilas and cut off the noses of four of his opponents, whereupon the Governor's Agent Mr. Reade captured Errama Raju with the help of a party of Sibandis and sentenced him to deportation for life. With the death of Paramananda's widow, her daughter Bangara Devi succeeded, and one Sanyasi Patro took charge of the estate. He refused to pay Kattubadi to the Maharaja and exacted illegal taxes like 'Moturpha' and 'Sayar', in spite of the warnings of the Agent. So he was imprisoned in 1865 and Bangara Devi was given lease of the estate for Rs. 3,500 from Jeypore. But her exactions led to much discontent and in 1872 she was removed from the charge and was given a village for her maintenance after which the Raja obtained the power of appointing a Manager.

The subdivision has 582 villages of 2,288 square miles with 141,955 inhabitants (1961).

235. Mathili

It is situated on the main road from Jeypore to Malkangiri, at a distance of 27 miles from the latter in north-west. The village is provided with a dispensary and a school. On market days large number of Bondas in their scanty but picturesque costumes comes down from their hills to visit the market and barter vegetables and forest-produce for trinkets. There is a police-station here and this was a centre of the national activities during the memorable movement of August 1942. The police-station has an area of 155 square miles and a population of 16,832. The village has a population of 1,427 (1961).

236. Minna-Jhola

Minna-Jhola Siva temple lies 21 miles from Gudari at the confluence of the three rivers Pholopholia, Chauldhua and Vamsadhara. The interest of the place is its natural beauty. Every year, Sivaratri festival

is observed in the temple. It is not possible to visit the place throughout the year as there is no proper road leading to it.

237. Motu

Motu is the southernmost point of the Malkangiri subdivision situated at the confluence of the rivers Sabari and Sileru. Timber and bamboos are exported in large quantity from this place down the Sabari and Godavari to Rajahmundry. Lunch Service (passenger and goods) plying between Rajahmundry and Bhadrachalam in the Godavari touches at Motu. This service continues for only six months and serves one important means of carrying necessary articles to the whole of lower Malkangiri. The village is inhabited by 497 persons (1961).

238. Nandapur

The ancient capital of the kingdom of Jeypore, it is situated at about 14 miles from Semiliguda of Pottangi tahsil, on the road leading from that place to Padwa. The interest of the place is historical, and it affords good materials for research by antiquarians. G. Ramadas infers that the village has derived its name from the famous Nanda dynasty of Magadha, which was suppossed to have exercised its sway over this part of the country. The presence of Batrisa-Simhasana (Throne with 32 steps) has led some to believe that it was once a part of the empire of the great Vikramaditya. It has, however, been pointed out in Chapter II that the place was named after Nandivardhana (modern Nagardhan near Nagpur) wherefrom the Silavamsis came to Trikalinga and founded a territory with this place as their capital. The thirty-two-step throne may be associated with the Silavamsis. When the Silavamsi kings were succeeded by the kings of the Solar dynasty in the 15th century, Nandapur continued for sometime as their capital and it is said that even after the transfer of the headquarters to Jeypore the Suryavamsi kings used to celebrate their coronation on the famous thirty-two-step throne of this place.

The village in its glorious past was surrounded by a mud wall, remains of which are still noticeable. There are two ancient boulders in the northern part of the village, one of them bearing two beautiful sculptures and in the other an elephant has been fashioned. An image of Ganapati of some six feet high is found about a mile away in south-east direction from the boulders. At about the same distance is located the shrine of Sarveswar which contains some inscriptions. There is a fruit garden a mile to the east of the village which was under the direct supervision of the local officials of the Jeypore estate. The garden is watered by natural streams running down the hills. Selected varieties of mango, orange and lime trees have been planted there, and in

their shade fine coffee is grown. There is an ancient stone-carving at the entrance of the garden, depicting two clasped hands, which commemorates the treaty between the chiefs of Nandapur and Bastar in 1777 A. D.

Though it was once the capital of the estate it is considered to be a place of misfortune for the Rajas of Jeypore, and it has been the tradition for generations that no Raja should spend a night at Nandapur or make any but the briefest stay there.

The village at present forms the headquarters of the National Extension Service Block, Nandapur and also the Nandapur police-station. The village is provided with a Dispensary, a School and a P. W. D. Inspection Bungalow. The police-station consists of 257 villages with an area of 218 square miles which has a population of 41,856. The village has a population of 1,420 (1961).

239. Narayanpatna

It is situated at a height of about 1,000 feet above the sea, on the bank of river Jhanjhavati in the subdivision of Koraput. The village is dominated by a Telugu merchant class called Kumuti who reside in brick-built buildings.

Narayanpatna once formed the capital of the estate of Jeypore for 40 years or so during the reign of Balaram Deo and Biswambhara Deo, both of whom ruled from 1711 to 1752 and the existing ruins of the mud fort are the witness of the past. There is a place called 'Satigarbha' where it is said that at the death of Biswambhara Deo, his wives committed Sati. Not far off it is found a curious old cannon of great length made by shrinking successive rings of iron on to a central iron core. Raja Ramachandra Deo temporarily settled here during the disturbances of 1794. His son Vikram Deo retired in 1849, leaving the estate affairs to his rebellious son, and settled here. He returned to Jeypore probably towards the year 1855.

The temples of Gadachandi and Swami Jagannath were demolished by Mohammedan invaders, and in their places at present two thatched cottages are noticed.

At the other end of the village there is 'Satikunda' and it is known as "Kukkurak Satikunda" which means the pit of "canine Satis". It is said that the dogs of the queens of Biswambhara Deo immolated here when their mistresses burnt themselves on the death of their lord. Some Mohammedan tombs stand near this pit. A road running from Narayanpatna to Parvatipuram passes by these tombs. The temple of god Jhareswar stands on the bed of the river Jhanjhavati.

The ruins of the Gariaghat in the bed of the river Jhanjhavati near Champanagar are still to be seen. A long flight of steps in stone was erected and it ran from the palace of Champanagar to Gariaghat.

The police-station of Narayanpatna has an area of 371 square miles with a population of 49,328. The village is provided with an Inspection Bungalow, a Dispensary and a School. It has a population of 2,092 (1961).

240. Nowrangpur

It is situated at a height of 1,918 feet above sea-level and is the headquarters of the subdivision of Nowrangpur. On its broad roads principal shops and offices are located. The buildings of Schelswig Holstein Evangelical Lutheran Mission are also situated on its road-side. It was once a chief centre of rearing and weaving tassar products and its lac toys are famous. It is one of the largest grain importing centres of the district. There are two rice mills and a cinema house in the town. Its daily and weekly markets are maintained by the Notified Area Council.

The town is provided with a P. W. D. Inspection Bungalow. It has a Hospital, a Post Office and a High School. The town lacks water facilities, especially in summer season. There is also a Mission Hospital.

In 1820, Ramachandra Deo II of Jeypore granted the thana of Nowrangpur and that of Gudari, jointly to his nephews, Krishna Deo and Narasimha Deo. With the extinction of the former's line of succession, the latter's son Chaitanya Deo occupied the whole estate and managed the same. He planted almost all the topes and avenues of the town, and provided a tank and a well to every village of his estate. He was a well-wisher of his subjects and was worthiest of all other rulers of his line. He died in 1876, whereupon his three widows enjoyed the property for sometime and in 1896 the estate was claimed and resumed by the Maharaja of Jeypore. In 1900, two of the Ranees (the third one being dead) filed a suit to recover the property in the Agent's court and won the same. Then the Maharaja appealed to the High Court, and before any final decision was arrived at a compromise was effected. Accordingly the only surviving Ranee Sulochana Patta Mahadevi got the estate till her death in 1912 after which the estate was incorporated with the estate of Jeypore. The residential quarters of the previous rulers are still existing and a part of it is occupied by the Thana Office.

Nowrangpur police-station has an area of 106·55 square miles, with a population of 54,881. The town consists of 5,402 males and 4,978 females as recorded in 1961 Census.

241. Padmapur

A village in the Gunupur subdivision, 13 miles to the north of Gunupur. Close to the village there is the Jagamanda hill famous for its antiquities. There are 5 Siva temples dedicated to Manikeswar,

Dhabaleswar, Mallikeswar, Nilakantheswar and Podukeswar. The little shrine of Mallikeswar at the top of the hill is peculiarly built by big blocks of stone without the use of mortar. The shrine contains an inscription in the characters of the 7th century A. D. which preserves a small genealogy of 3 Buddhist Acharyas, Chandralekha, Bhaddhakhan and Dharmakirtti. It appears that the monastery of the famous Acharya Dharmakirtti was located in this hill. It is known from Tibetan account that Dharmakirtti, the famous logician and philosopher, had his monastery in Kalinga and the inscription found in the Jagamanda hill clearly indicates the location of it. The hill contains a cave which has a small opening to a spacious interior. It has a perennial water reservoir and many other relics suggesting an early monastic establishment.

Padmapur is a Block headquarters and has a Revenue Bungalow located at the foot of the Jagamanda hill. The newly constructed State Highway from Berhampur to Rayagada passes through the village. Its population, according to 1961 Census, is 2,226.

242· Padwa

The village was the headquarters of the Pottangi taluk from 1893 to 1936. With the formation of separate Orissa Province and the division of the taluk it ceased to be its headquarters.

Padwa at present has no administrative importance. The Taluk Office which was built at a cost of Rs. 50,000 remains unoccupied after the division of the Pottangi taluk. A portion of the building is occupied by the police-station. Excellent crops of *Mandia* and *Suan* are grown on its fertile lands and water is supplied by the Patala river, a tributary of the Machkund. Its southern side is well guarded by a chain of hills, which separates the district of Koraput from Vizagapatam district.

Padwa police-station has an area of 176 square miles with 241 villages. Its population is 28,387 as recorded in 1961 Census. The village Padwa has a population of 758 (1961).

243. Papadahandi

The village is situated at the junction where the road to Maidalpur and Bhawanipatna branches off from the main road leading to Umarkot and the Madhya Pradesh, at a height of 1,922 feet above sea-level. The importance of the village lies in its Siva temple. It is in the tahsil of Nowrangpur at a distance of 8 miles from the town of Nowrangpur in the north.

The village may be identified with Pippalaundi mentioned in an inscription of medieval period found at Podagada. It is a place of historic antiquity. A ruined fort and a chain of three long and narrow tanks still exist, the latter marking clearly the line of the moat encircling the

fort. Chaitanya Deo of Nowrangpur dug out a black granite lingam from one of the tanks and installed it in a temple which still exists. The population of the village is 2,387 (1961).

244. Payakpada

Situated on the bank of the Nagavali river in Rayagada subdivision, it is an Inam village granted by a Raja of Jeypore to an Oriya Brahman, Bhubaneswar Praharaja. Twice it was managed by the Agent of the Governor due to the incompetence of the proprietor, i.e., from 1869 to 1875 and again from 1881 to 1901. It has a population of 365.

245. Pottangi

It is situated on the main road of Salur-Jeypore near the eastern edge of the 3,000 foot. plateau, at the base of the Damuku hills, the highest peak of which is 4,642 feet above sea-level. The village Pottangi forms the headquarters of the police-station of the same name.

On 14th October 1931 a cloud burst causing 21" of rain in 24 hours which covered the village with mud and killed 40 men. The Government farm at Pottangi was started in the year 1938 with a total area of 12·07 acres of land. Now it extends over an area of 33·41 acres. The main object of establishing this farm is to grow tropical and sub-tropical fruit trees, English and Indian vegetables, and to produce improved seeds and grafts on commercial basis.

Some Oriya merchants from Puri and Cuttack came down and settled here. The village has a Dispensary, a P. W. D. Inspection Bungalow and the Tahsil Office. It is the coolest place of the district. The population of the village is 570 out of which 291 are males and 279 females. The police-station of Pottangi has an area of 323 square miles containing 348 villages inhabited by 34,904 people (1961).

246. Rayagada

It is situated at a height of 687 feet above sea-level on the bank of the Kumbhikotagedda which is of about 150 ft. above the bed of the stream. The Railway station and colony are located to the north of the town. The town is an important centre of commercial enterprise. There is a sugar factory known as 'Jeypore Sugar Factory'. A Paper Mill has been started at Singpur, 6 miles from Rayagada. The Sugar Company has started one Tile Factory. Both these factories are situated at a distance of about half a mile from the town on the road to Kumbhikota. There is also a Ferro-manganese Plant.

Anti-malaria measure undertaken here by the Railway authority has been mentioned in the Chapter XVI—Medical and Public Health Services.

Rayagada is on the Raipur-Vizianagaram Rail line and there is also an all-weather road from Koraput to Rayagada covering a distance of 68 miles. Motor buses ply on this road.

A part of the road running from Parvatipuram to Ambadola forms the main street of the town of Rayagada. The town is provided with a daily market which is maintained by the Notified Area Council. It was the headquarters of the Special Assistant Agent whose office was accommodated in the buildings belonging to the Maharaja of Jeypore.

As the town is situated on the high bank of Kumbhikota river ordinary wells prove useless for the purpose of supplying water. The Railway authorities supply the needs of the Railway colony by asteam-driven pump, but has no surplus for distribution to the town. Arrangements have since been made for water-supply to the town.

There is a large and substantial mud fort from which the name of the town is probably derived. It was built by one of the Rajas of Jeypore who made it for his residential purpose. Inside its compound there stands the dilapidated temple of Majji Giriya, and near it at a spot the queens of the Maharaja committed Sati on his death. There lies one black slab called Janipathara or "Priest's stone" on which human beings were supposed to be sacrificed. The hill people till now do not dare touch that stone. An old weapon lies in the police-station compound. It consists of a core made of straight brass to which successive rings of iron have been shrunk. It is about six feet long and is provided with four iron railings to lift it. Raja Vikram Deo was imprisoned in this fort by his own son in 1849.

The town has got 8 wards with a population of 14,537 out of which 7,485 are males and 7,052 females, as recorded in 1961 Census.

247. Sankrida

A village in Kashipur tahsil in Rayagada subdivision. It is noted for its Vaishnaba Math dedicated to god Balaji. The Math was established in 1875 by a trust in favour of Mahanta Satran Das who came from Rajahmundry. After Satran, his disciple Balaram Das and the latter's disciple Govardhan Das became the Mahanta of the Math. The last Mahanta was Raghunath Das, the disciple of Govardhan and after his death the establishment was wound up. It is at present under the management of the Endowment Commissioner. In the centre of the Math compound there is a small modern temple of god Balaji.

248. Semiliguda

The village is the headquarters of the Semiliguda police-station in Koraput subdivision. The police-station covers an area of 130 square miles having a population of 27,089. The village itself has 848 inhabitants (1961). Recently an Agricultural mixed farm has been established in the village. (For details, *see* Chapter IV.)

Remains of a fort named ' Domb fort ' are found in this village. A curious tradition is current in the district regarding this fort. It is said that the Panas of Ghumsur in Ganjam district proved themselves so obnoxious to the people by their criminal habits that the Raja issued an order to kill any Pana wherever he should be found. In fear of this order the Panas scattered away and some of them sought refuge in the hills of Jeypore. One of their number succeeded in inducing the Khonds of the locality to accept him as their king. Observing that the Khonds were in the habit of worshipping certain Bija tree this man concealed himself in the tree and suddenly left from it when the Khonds were performing their ceremony and announced that he had been sent to them to be their king. Simultaneously, he summoned some of his followers who had concealed themselves in nearby places and declared that they formed his retinue. The Khonds believed that a king had been given to them by the tree-goddess as a reward for their devotion and accepted the ruler thus sent to them. They built forts for him at a number of places, the ' Domb fort ' at Semiliguda being one of them.

249. Suai

At the fifth mile from Nandapur the village of Suai is situated in Nandapur police-station, on the road between Semiliguda and Nandapur. Beside the road, there is an old Jain monastery. It has a quadrangular shape having three cells on each side. The domes of all the cells have collapsed, except three on the eastern side. Images of Tirthankaras facing the entrance are placed on the walls of the cells. The image of Rishabhanath is enshrined in the central cell surrounded by the Tirthankaras who followed. There is an image of four-armed Tara in one of the cells adorned with bangles up to the elbows. Due to ravages of weather the monastery is in a dilapidated condition. The village has a population of 513.

250. Sunabeda

Situated by the side of Koraput-Salur road at about 11 miles to the east of Koraput, the village was once inhabited by the Adivasis. In course of time some development programmes were undertaken for the upliftment of the inhabitants and one Ashram School was started by the Tribal & Rural Welfare Department. The Ashram School has been converted into a regular High School since 1964. Moreover, there is an Elementary Training Centre called ' Sevak Talim Kendra' to train teachers of Sevashrams. Very recently an Aero-engine Factory is being constructed here with an attached township.

251. Sunki

The village is named after Col. Sankey, a German Engineer, who improved the Ghat roads. It is situated at the gateway of 3,000-foot

plateau on the road running from Salur to Jeypore. There is a check-post to prevent unauthorised removal of forest-produce and smuggling of foodgrains.

The village is provided with a clinic for the treatment of Yaws. There is a P. W. D. Inspection Bungalow and a police out-post. The population of the village is 199 out of which 103 are males and 96 females (1961). The Forest Ranger's office is also located in the village.

252. Tentulikhunti

Situated at about 12 miles in the east-north-east direction of the town of Nowrangpur the village is the headquarters of the Tentulikhunti police-station having an area of 163 square miles with a population of 48,817. The place is famous for its smithy. The village is provided with a Dispensary, a School and a Revenue Rest-shed under the control of the Tahsildar, Nowrangpur. The village has a population of 848 inhabitants of which 431 are males and 417 females (1961).

253. Umarkot

The village is situated about 40 miles north of Nowrangpur on the main road running from Jeypore to the border of Raipur district of Madhya Pradesh. It was in the tahsil of Umarkot that the Dandakaranya Development Authority inaugurated reclamation operation, the first major project for the settlement of displaced persons from East Pakistan. The Authority is undertaking the Bhaskar Dam Project near Umarkot which is estimated to irrigate 15,000 acres of land.

There is a Forest rest-shed in the village which is also provided with a Middle English School and a Dispensary. The population of the village is 2,533 (1961).

SUPPLEMENT I

NOTE ON THE ACTIVITIES OF THE DANDAKARANYA PROJECT

1. Introduction

The Dandakaranya Development Project came into being in 1958-59 when the problem of rehabilitating large number of displaced persons who had found temporary refuge in camps in West Bengal, had assumed serious proportions. Although more than 32 lakhs of people migrated to West Bengal from East Pakistan in the years following the partitions of the country, only a portion of them could be accommodated in camps and of these about 45,000 families were still in camps towards the middle of 1958. While large number of displaced persons were absorbed in industries, Government and private services and as skilled and unskilled labourers throughout the State the problem of settling agriculturists was complicated by the fact that there was little land available in West Bengal and whatever land was available could absorb only a small proportion of the total body of displaced agriculturists. It was necessary, therefore, if these persons were to be permanently rehabilitated, to find land for them in other parts of the country. Large-scale resettlement was undertaken in the Andamans, in the Tarai of U. P. and in other States of the Union. However, the capacity of these areas to absorb agriculturists was necessarily limited and the Government had to consider the possibility of opening up hitherto undeveloped areas, so as to undertake large-scale recettlement. The Dandakaranya area which extended over parts of Madhya Pradesh, Orissa and Andhra Pradesh, offered the ideal solution. The total area of Dandakaranya as described in the Ramayana is said to have been about 80,000 sq. miles. In the initial stages, however, the project was limited to the districts of Koraput in Orissa and Bastar in Madhya Pradesh. The Dandakaranya area had remained sparsely populated because of the difficult nature of the terrain, the scarcity of water and the almost complete absence of communications. The present density of population in the area is roughly 100 per sq. mile. In view of the vast potentialities of Dandakaranya, it was expected that after planned development and reclamation this density figure could be multiplied ten-fold.

The Dandakaranya Development Authority was constituted in July, 1958 to implement the project. Some subsequent changes were introduced in the constitution of the Authority and in its powers, and at present the reconstituted Authority consists of :

(1) A whole-time Chairman

(2) Chief Secretary, Orissa (or his nominee)

(3) Chief Secretary, Madhya Pradesh (or his nominee)
(4) Chief Secretary, West Bengal (or his nominee)
(5) Chief Administrator, Dandakaranya Project
(6) A Representative of the Union Ministry of Home Affairs
(7) A Representative of the Union Ministry of Works, Housing and Rehabilitation.
(8) A Representative of the Union Ministry of Finance

2. Description of the area

The districts of Koraput and Bastar are heavily forested and are intersected by a number of streams and rivulets apart from two or three large rivers. Unfortunately because of the extremely porous nature of the soil, the heavy rainfall of 70" to 80" per annum runs off very quickly and except for one or two rivers, very few of the waterways are perennial. The country is undulating, and in the Koraput district the hills rise up to 4,000 ft. The climate is mild.

Although at one time these districts had a sinister reputation because of the ravages of malaria and black-water fever, intensive work in the field of malaria eradication had virtually wiped out malaria and black-water fever and one of the greatest obstacles in the way of large-scale resettlement has, therefore, been removed. A strong Anti-malaria Organisation is still in existence and by regular spraying and intensive anti-larval operations, malaria is kept well under control.

3. Communication

The improvement of communications was necessarily one of the major objectives of the Project. Fortunately, one of the National Highways, No. 43, runs through the middle of the area from Vizianagram in the south to Raipur in the north. The Dandakaranya Development Authority has taken up the improvement of part of this highway and has also taken up the improvement of various arterial roads which serve to open up the area, not only for purposes of the resettlement of displaced persons but for the purposes of general communications. The major road building work is done on the following roads :

(1) Umarkot-Yerla, Umarkot-Kondagaon road ..	40 miles
(2) Papadahanai-Likma road ..	67 miles
(3) Kota-Malkangiri road ..	56 miles
(4) Bhanupratappur-Paralkot road ..	45 miles
(5) Umarkot-Jharigan road ..	11 miles

In addition to these major roads, a large number of link roads both etween settlements of displaced persons and between tribal villages have been undertaken.

The construction of the D. B. K. Railway from Bailadilla through Jagadalpur, the headquarters of Bastar district and Koraput, the headquarters of Koraput district, down to Visakhapatnam will, considerably increase the potential of the area. With the completion on this railway the Dandakaranya area will have sound communications with the outside world and will, therefore, be able to exploit its vast mineral and forest wealth. At present the nearest railway stations to Koraput are Salur (58 miles) and Rayagada (70 miles) on the railway link between Vizianagram and Raipur which skirts the Dandakaranya area to the west. For the Bastar district, the nearest railway station is at Dhamtari which is 136 miles from Jagadalpur.

The Dandakaranya Project has only been feasible because of the generous response of the States of Orissa and Madhya Pradesh to the request of the Central Government for the release of large forested areas for reclamation. The release of land has been done on a scientific basis and care has been taken to see that reclamation is done in such a way that the dangers of soil erosion are not increased, that the future fuel and 'nishtar' requirements of existing tribal and other settlements are catered for and that reclamation operations do not interfere with or in any way disrupt the normal life of the tribals in the area.

4. Release of land

The total area released to the end of February, 1963 in favour of the Dandakaranya Development Authority is as under :

			Acres
ORISSA			
Koraput district	. (1) Umarkot	..	20,358
	(2) Raigarh	..	33,191
	(3) Malkangiri	..	38,326
	Total	..	91,775
MADHYA PRADESH			
Bastar district	.. (1) Paralkot including Narayanpur.		58,755
	(2) Pharasgaon	..	5,093
	Total	..	63,848

5. Reclamation

For reclaiming large areas of forested land a special type of equipment is necessary. The Dandakaranya Development Authority have in operation one of the largest fleets of tractors in the country. The total number of heavy tractors is over 200.

The work of reclamation commenced in 1958-59 in the Pharasgaon area of Bastar district where about 2,000 acres were reclaimed. At that stage, in the interests of conserving large areas of valuable 'Sal' forest, the Madhya Pradesh Government suggested the Paralkot Zone as a more suitable zone for reclamation. In Koraput district, in the first instance the region of Raigarh-Umarkot was taken up for reclamation. The total available area for reclamation in the Raigarh and Umarkot Zones in Orissa has been reclaimed and for the working season, 1962-63, reclamation work on a large scale has been undertaken in Malkangiri subdivision of Koraput district. The progress of reclamation up to the end of February 1963 in various zones is as follows :

Items of work	Pharasgaon	Umarkot including Raigarh	Paralkot including Narayanpur	Malkangiri	Total
1	2	3	4	5	6
	Acres	Acres	Acres	Acres	Acres
Tree-felling ..	3,084	37,010	30,669	11,994	82,757
Wind rowing ..	3,051	37,007	30,669	11,499	82,226
Stump removal ..	13,016	36,658	23,241	9,900	72,815
Root-cutting ..	3,003	28,313	7,889	9,181	48,386
Raking ..	3,016	36,830	24,220	9,675	73,741
Harrowing ..	2,985	35,705	28,091	8,440	75,221

Reclamation operations consist not merely of the felling of trees and the disposal of roots, stumps, etc., but of several operations which have the cumulative effect of making the land fit in all respects for cultivation. When the settler, whether tribal or displaced person, is given his land he finds that it has been not only cleared of trees, roots, etc., but has been harrowed and contour bunded to prevent erosion.

6. Irrigation

Since water is such a pressing problem for the area, special attention has been paid to irrigation. One large earthen Dam on the Bhaskel river in Umarkot costing about Rs. 1 crore has already been started and will be completed soon. This will irrigate about 16,500 acres of land most of which is in the possession of tribals. A somewhat larger Dam costing about Rs. 2 crores and intended to irrigate about 37,500 acres of land has been sanctioned in the Malkangiri Zone of the Project. A Third Dam across the Deora river in Paralkot to irrigate about 32,500 acres of land is also planned. It has already been stated that every village is provided with one or two tanks and in addition, minor irrigation schemes are being implemented throughout the area. Once the large Dams are opened, it is expected that the general water-table of the area will rise and that, as a consequence, the general fertility of the area will increase.

7. Movement of displaced persons

The displaced persons on their arrival in Dandakaranya are temporarily kept in work centre for a short period before they are finally taken to the permanent rehabilitation sites. Up to the end of February, 1963, 6,507 families comprising 28,399 persons arrived in the Project area, out of which 5,504 families were moved to village sites. The progress of settlement is as under :

Number of families moved to the Project area

(*a*) Agriculturists	..	6,228
(*b*) Non-Agriculturists	..	160
(*c*) Families of truck operators	..	119
Total	..	6,507

After their brief sojourn in work centres the displaced persons who are called settlers in Dandakaranya are moved to permanent rehabilitation sites. They are settled in groups of 50 to 100 families in properly planned villages where all the facilities essential for resettlement are provided. Every village has a tank, one or two masonry wells, tube-wells (in the initial stages), a primary school, a community centre, etc. These villages have either a dispensary of their own or grouped together for getting medical facilities through Primary Health Centres and dispensaries.

So far, 47 villages in the Umarkot Zone and 9 villages in Malkangiri Zone of Orissa, 44 villages in the Parlakot Zone and 3 villages in the Pharasgaon Zone of Bastar district (Madhya Pradesh) have been opened.

Each settler is given a homestead plot consisting of 800 sq. yds. and a house with a plinth area of about 600 sq. ft. Attached to the homestead plot is a kitchen garden plot of about 1/3rd of an acre. Outside the village each settler family gets 6·7 acres of land for agriculture. Each village is given land for roads, public buildings, etc., at the average rate of 1/3rd of an acre per family. Out of Rs. 3,500 which is the average amount to be spent on a family in a village to provide a house to each family and for development, about Rs. 800 is set apart to cover development cost and the provision of roads, amenity, buildings, etc. In addition, each village is given a large tank whose size varies between 70,000 to 80,000 square feet.

Additional assistance is given to each settler family as follows :

(1) House building loan up to Rs. 1,700

(2) Agricultural loan up to Rs. 850 for the purchase of bullocks, seeds, implements, etc.

(3) Cottage industries loan up to Rs. 300 per family

The homestead plots of 800 sq. yds. each are given to the settlers free of cost. Agriculturists are treated as occupancy tenants of Government of the States concerned with the fullest rights available to them as occupancy tenants. The lands for which "Pattas" are given to the settlers are heritable and transferable.

For non-agriculturists, the following facilities are given :

(1) A loan for small trade up to Rs. 1,000 per family

(2) A homestead plot of 800 square yards

(3) A plot of 2 acres for cultivation

(4) A house building loan to the extent of Rs. 1,700

The position of families in 1963 is given below :

Agriculturist families—

Number of families allotted agricultural land	..	4,584
Number of families allotted homestead plots	..	5,145
Number of families allotted village house	..	2,917
Number of families provided with bullocks	..	4,604
Number of families provided with agricultural implements		5,266
(Besides, 831 families are given implements in works centres)		
Number of families provided with seeds	..	3,813
Number of families provided with loan for purchase of milch cows.		455

Non-Agriculturist families—

Number of families allotted homestead plots	..	30
Number of families allotted land	..	20
Number of families provided with rural business loan	..	48

8. Agriculture

The Project has a strong Agriculture Department under a Director of Agriculture. This department concerns itself with the running of two one-thousand-acre Mixed Farms, a Horticulture Station, and with extension work in the zones of reclamation. In the initial stages, before all the settlers have been provided with bullocks and with implements of husbandry, this department also undertakes mechanised cultivation, either on behalf of each individual settler or departmentally so as to work the land and prevent it from reverting to jungle. The department has a large number of agricultural tractors and the thousand acre Mixed Farms are mainly intended to experiment with various cropping patterns with the testing of improved seeds, the listing of manures and fertilisers, etc., and to evolve patterns and methods of agriculture which would enable the settlers to make the most of their land. On the Mixed Farms there are in addition to agriculture dairy, poultry and fishery sections. These sections provide stock for the supply of cattle, poultry, fish to the settlers and are intended also to do research in Animal Husbandry so as to raise the general level of stock in the area. The Fishery Department in addition has taken over about 1,100 acres of water in various parts of the districts of Koraput and Bastar for fish breeding purposes. Large Poultry Farms have been set up at Kondagaon and Mana in addition to the sections on the Mixed Farms.

9. Industries

It is accepted that an area of this size cannot be populated solely by agriculturists and that a purely agricultural economy would not by itself lead to the adequate development of the area. For such a development the growth of industries is essential. The Dandakaranya Development Authority is alive to the possibility of developing industries in the area and has undertaken a techno-economic survey of the area done through the National Council of Applied Economic Research. It is also planning an Industrial Estate which is adjacent to the very large Central Workshop which has been set up near the town of Jeypore and the Industrial Training Institute which is expected to be completed at an early date. The Project itself has made a beginning with small industries by setting up saw mills and wood working centres in various parts of the Project. Industries such as weaving, biri-making, soap making, etc., are being developed, and ceramic and leather industries are being started in the area. Efforts are being made

to develop cottage industries. With the establishment of the Industrial Estate and the opening of the railway, it is expected that medium and small-scale industries in the private sector will provide employment and will serve to develop the area. Because of the natural wealth of the area, particularly in forest products there are large number of medium and small-scale industries based on forest produce which can be profitably started in the area. Such industries will include match-making, the manufacture of hard board and straw and paper, and the manufacture of furniture.

10. Education

Every village which is set up is provided with a Primary School and in addition, 3 Secondary Schools have been opened at Keskal and Boregaon in Bastar district and Umarkot in Koraput district. A big High School has been constructed at Umarkot. In the Primary Schools, Bengali is the medium of instruction and in the Secondary Schools in Orissa, Bengali is a recognised language. The students will be taught Oriya from Class IV. In the Madhya Pradesh area Hindi is taught from Class II. Facilities have been created in the State Colleges at Jeypore (Orissa) and Jagadalpur (Madhya Pradesh) for admitting settler students to University classes.

11. Medical and Public Health

The Project has established an 18-bedded hospital at Kondagaon named as the Rabindra Nath Tagore Hospital (strength to be raised to 30 beds), a 16-bedded Primary Health Centre at Boregaon, a dispensary with 4 beds and a 10-bedded T. B. Segregation Ward at Mana. A 48-bedded hospital has come up at Umarkot. It is planned to have three 10-bedded Primary Health Centres in the Umarkot Zone and two 10-bedded Primary Health Centres in the Paralkot Zone. Three of these have started functioning with whatever buildings are available.

In addition, 12 fully equipped Mobile Medical Vans are functioning in the resettlement areas providing medical care to settlers, tribals, and others on a large-scale. On an average about 16,000 patients are treated at the hospitals and Mobile Medical Vans each month. An indication of the benefit which these Vans are bringing to the local population is the fact that nearly 50 per cent of the patients treated by the Medical Department are tribals and local inhabitants.

12. Tribal Welfare

One of the anxieties of the Project has always been to prevent any disruption of the life of the tribals. A major objective of the Project has been the improvement and amelioration of the condition of the tribal population. Although most of the schemes which have been

launched for the benefit of the newly arrived settlers in the area also benefit the tribals, special and specific steps have been taken for the improvements of tribal life.

25 per cent of all reclaimed land is given over to the State Governments to assist them in settling landless tribals. Up to 1963 nearly 14,006 acres of land were handed over to the State Governments. The individual tribal settler is given a grant of Rs. 1,300 for house building and for the purchase of bullocks, seeds and implements. In addition, they are given a maintenance grant of Rs. 200 per family newly settled on land till they can reap the first crop. In the tribal villages which are being set up, the Dandakaranya Development Authority is paying for the construction of roads, wells, amenity, buildings, etc. The Authority is also paying for the contour bunding of all lands handed over to the State Governments for tribals.

Moreover, in consultation with the State authorities the Dandakaranya Development Authority has planned an ambitious programme of improving tribal roads, building new roads to tribal villages, providing wells for drinking water and improving existing tanks and bunds.

The irrigation facilities, the improvement of communications, the setting up of hospitals, Primary Health Centres and dispensaries—all these are measures from which the tribal population is getting substantial benefit.

The Dandakaranya Development Authority is striving for a planned development of the area on scientific lines, for the establishment of industries and for the settlement, not only of displaced persons from West Bengal but of landless agriculturists from other parts of the country. The area available for resettlement in Dandakaranya is very large and only small section of this area has yet been reclaimed. Dandakaranya, therefore, affords the prospects of a truly national project of development and resettlement at a time when the pressure of population in other parts of the country is causing anxiety to the States and to the Central Government.

SUPPLEMENT II

KASHIPUR

13. Introduction

The tahsil of Kashipur, which became a part of Koraput district after 1st August 1962, is situated between 82°-42' and 83°-18' east longitudes and 19°-3' and 19°-32' north latitudes. Shaped as a parallelogram of irregular sides, it is bounded in the west and north by the Kalahandi district, in the east by the Rayagada tahsil and in the south by the Koraput tahsil*.

The total area of the tahsil is 580 square miles. According to 1961 Census its population is 62,780.

14. As an administrative Unit

After merger of States, in 1948 Kashipur, which was a zamindari in ex-Kalahandi State, formed part of the newly formed Kalahandi district. In 1952 the zamindari was abolished. For want of communication facilities with Bhawanipatna, the headquarters of Kalahandi district, some inconvenience was felt and it was decided to transfer Kashipur police-station covering the zamindari area to Koraput district with which it has natural contact.

After its merger with Koraput it formed a tahsil of Rayagada subdivision.

15. Topography

The tahsil is formed of rugged hills and intervening valleys with a few level stretches. The land surface has the characteristics of north of the Koraput subdivision with which it is contiguous and is generally undulating. The mountain system in the east of the tahsil forms the watershed between the Nagavali valley and that of the Indravati. A greater part of this mountainous tahsil is over 3,000 feet above sea level. The highest peaks are along its east in the hill ranges called Kutrumali, Sasbahumali, Kodingamali, etc. Kodingamali on the southernmost point of the tahsil has an elevation of 4,182 feet. Tangri

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*Two small pockets of land belonging to this tahsil are entirely surrounded by Koraput Sadar subdivision and similarly two other small areas of Koraput Sadar subdivision are within Kashipur tahsil. The reason for such a distribution of territories is historical. It is said that while granting the Kashipur tract the Raja of Nandapur (Jeypore) wanted some check-posts to be retained inside Kashipur along the border and that for similar reasons Kashipur was given some villages inside Nandapur country. After the inclusion of Kashipur in Koraput district their existence has become meaningless. Steps are being taken for administrative convenience to transfer these areas to the administrative units with which they are contiguous.

Dongar is its next highest peak having a height of 4,031 feet. To the immediate east of Kashipur village is another important peak, Indragiri (3,956'). Many peaks attain above 3,500 feet in height. Four miles to the west of Kashipur village is a 3,973 feet high peak and to its further west is Baphlimali Parbat, the highest point of which is 3,588 feet.

The hilly regions are all covered with thin forest where vegetation is like that of the north of the Koraput subdivision. The practice of Podu is, perhaps, responsible for the thinning of the forests.

The regions in the middle of the tahsil consisting of relatively plain areas to the south of Kashipur village and around Tikri is a plateau 3,000' in height. This plateau is dotted and parted by a number of mountains and has a slope towards the west reaching the 2,000' plateau near the Indravati basin.

16. Rivers

The most important river of the tahsil is the Golagad which takes its rise from the Sasbahumali near Kashipur. It has a number of mountain streams as its tributaries. The Golagad falls into the Indravati on the border of the Nowrangpur subdivision. A number of streams in the north of the tahsil also ultimately feed the Indravati. In the eastern extremity rises the Kumbhikota Gedda (also its tributaries) which falls into the Nagavali after flowing past Rayagada. All the rivers of the tahsil are either completely dry or have only a small flow of water during the hot months. But during the rains they suddenly rise to the banks discharging enormous volumes of water.

17. Geology

No systematic survey of the tahsil has been undertaken. Khondalite rock is predominant here as in the surrounding areas. Of its mineral wealth the unexploited deposits of Manganese and Bauxite near Konaghola, Nisikhol and Podakana are known.

18. Forest

The type of forest found in this tahsil is invariably a mixed forest with or without bamboo. It is remarkable that with the exception of a few small patches which have been preserved in the tiny forest blocks by reservation about 40 years ago, *Sal* is virtually absent from Kashipur, at any rate above 2,500 feet. Outside the few small isolated blocks where it has been reserved *Sal* is rarely met. Such an eradication in general is suggestive of the continuous degradation of the soil by the shifting cultivation over centuries. Climate is suited to *Sal*'s growth. The summer is mild and mercury rarely reaches over 100°F. Early showers in April and May generally occur. Were it not for the ruthless manner in which the vegetation has been destroyed, it is reasonable to conjecture that these valleys and hills of over

2,500 feet elevation should now carry moist type of vegetation, evergreen along the lower valleys, with *Sal* as the principal species on the intermediate slopes and hills. Extensive sheet erosion and gulleying are observed as a result of *Gudia*.

19. Flora

The principal species commonly found are *Asan*, *Dhaura*, *Janum*, *Kendu*, *Bahada*, *Harida*, *Kusum*, *Kasi*, *Biji*, *Haland* and *Tangan*. In case shifting cultivation is halted and the area protected from fire *Sal* may establish itself provided there is enough soil left on the surface. *Champa* (*Michelia champaka*) occurs sparingly throughout on hills above 2,500'. *Vitexquinata* and *Picrasma Javanensis* are of very rare species which are found in the high lands near the streams at about 3,000/. *Mohua*, noted for its flowers, is very rare and is completely absent in the higher hills of above 2,500' altitude. During the monsoon months a variety of edible fungi is available in great quantity.

20. Fauna

Fauna of Kashipur is not much different from fauna of other areas of Koraput. Tiger, Sambar and barking deer abound besides common fauna (including birds) found in this part of the country. Man-eating tigers are not uncommon. Elephants and bisons are rare.

The hill streams do not afford suitable breeding place for fishes. Fresh-water fishes are, however, found in the few tanks.

21. Climate

Situated as it is on a high plateau about 3,000' above sea-level, Kashipur experiences a cool climate. The village of Kashipur is at an altitude of 2,833'. Because of the wooded hills around it, also because of the early showers, Kashipur village is cooler than the headquarters town of Koraput of almost equal height. Summer is quite cool and pleasant except for the drizzles and rains which set in early.

There are no observatories in this tahsil. Only a rain-gauge is maintained by the local medical officer. The rainfall figures of Kashipur for the years 1949 to 1962 are given in the Appendix. It may be seen that the year 1949 was an year of abnormal rains. Ordinarily, heavy fall is experienced in the months of July and August. Average annual rainfall during the 1951—60 decade was 74·29".

22. History

The early history of Kashipur can be gathered from two copper-plate inscriptions one of which is in possession of the Maharaja of Kalahandi and the other one is with the ex-Zamindar of Kashipur. The Maharaja, Kalahandi, submitted this copperplate to the Ministry

of States, Government of India, in May 1949 claiming the zamindari of Thuamul-Rampur in ex-Kalahandi State as his personal property, while the other plate had been submitted by the Zamindar of Kashipur to the Political Agent, Chhatisgarh States, Raipur, in 1937 in connection with his memorandum for restoring rights and privileges which had been forfeited by the Ruling Chief of Kalahandi. The gist of each of these copper-plate records is presented below :

(*i*) Copperplate of Maharaja, Kalahandi

It records that Maharaja Kumar Sri Kesaisingh, the Zamindar of Thuamul and Depur under Kalahandi, fought against the father of Budha Biswambhara Deo and installed Biswambhara Deo on the Gadi of Jeypore as a result of which Biswambhara Deo gave four garhs namely Kashipur, Chandragiri, Bissamgiri and Mahulpatna to Maharaja of Kalahandi who, in his turn, granted these four garhs to Kesaisingh who was to pay Rs. 700 as Malguzari per annum including Rs. 300 for the two garhs of Thuamul and Depur. The grant was written on the 5th day of the bright fortnight of *Magha* in Samvat 1769, i.e., in 1712 A.D.

(*ii*) Copperplate of Kashipur

This states that Maharaja Sri Vikıam Deo granted in Samvat 1630, i.e., 1573 A. D. the Ilaka of Kashipur with the Taluks Mandibisi, Laliguma, Chandragiri and Mahulpatna in favour of Sri Udayasingh the Thatraja. He was to pay Rs. 300 as fixed Jama annually to the Sri Sirkar.

The contents of this copperplate, however, appears to be doubtful because of the following reasons :

(*a*) In Samvat 1630, i.e., 1573 A. D. there was no Maharaja named Vikram Deo on the Gadi of Jeypore, and the ruler of that kingdom by that time was Balarama Deo I (1571—97 A. D.).

(*b*) The long epithet of the Maharaja of Jeypore furnished in the plate was not known at the time the record is said to have been issued. In the Kechala copperplate grant which was issued in 1698, the Raja of Jeypore has been represented as Rajadhiraja Virasri Krishnadeva Maharaja. But in this grant the Maharaja is referred to as Sriman Mahamandaleswara Mahograpratapa Bishamasamaravijayi Sri Nauna Gajapati Jharkhandpattisa Laksharajamukutamani Rajadhiraja Maharaja Sri Virasri Viradhiviravarapratapa Sri Sri Sri Vikrm Dev Maharaja.

(*c*) Words like 'Sri Sirkar' meaning the illustrious Government, 'Taluk' and 'Ilaka' were not in use in Orissa about the time the plate is said to have been issued. These words came into common use in Orissa with the settlement of Mansimha after 1592.

It thus appears that the garh of Kashipur, together with Chandragiri, Bissamgiri and Mahulpatna which formerly belonged to the Maharaja of Jeypore, was given by Biswambhara Deo to Maharaja Jugraj Deo of Kalahandi in 1712 A.D. on recognition of some military help. Later on Jugraj Deo gave away these four garhs to Kesaisingh, the Zamindar of Thuamul and Depur. Thus Kesaisingh got the possession of a bigger zamindari consisting of six garhs. Lt. Elliot referred to this in his report, dated the 28th July 1856, in which he also states that four garhs—Kashipur, Mahulpatna, Chandragiri and Bissamgiri were ceded to the Ruler of Kalahandi by the Raja of Jeypore.

After Kesaisingh, his eldest son Gobinda Rai became the 3rd Patraja of Thuamul, while another son Udaya Singh became the Kamdar or Manager of that zamindari, and was popularly called Thatraja. Mahulpatna became a separate zamindari in 1778 under Fakir Singh, the son of Jaysingh and grandson of Kesaisingh. The peculiar custom of Thuamul that the head in the main line would be the Patraja and the head in the collateral line would be Kamdar led to constant feuds between the two families. The British records also reveal that dispute continued between the Rajas of Kalahandi and Jeypore regarding the ownership of Kashipur. In the cowole granted in 1795 by Lord Hobart, President and Governor in Council of Fort St. George, Kashipur is not shown as a dependency of the Raja of Jeypore, while the Report of Mr. Oram, a Junior Councillor to the Chief in Council, dated 1784, points out that Kashipur was outside the jurisdiction of Nandapur. But in 1862 the Maharaja of Jeypore seems to have claimed Kashipur and Mr. A. C. Mc. Neill, Agent to the Governor-General, in his note, dated the 7th March 1862 declared Kashipur as part of Jeypore Zamindari*. We know from this note that the Thatraja of Kashipur in 1862 was Baidyanath Singh Who was the 5th descendant of Udaya Singh, the 1st Thatraja. The dispute between the Patraja and the Thatraja was investigated by Captain Glasford and on the basis of his report the Secretary to the Government of India, Foreign Department, decided on the 9th October 1862 that the administration of Thuamul should be vested in the Thatraja so long as the amount of Rs. 850 towards peshkash is continued to be paid regularly into the Sambalpur Treasury and the amount rightly due to the Patraja is paid to him. This decision failed to set at rest the disputes between the Patraja and the Thatraja

* The confusion regarding Kashipur as a dependency of Jeypore estate even in 1862, may be attributed to the fact that in the Sanad granted to Viziaram Razu in 1752 by Subadar Salabatjang, Casseypatnam (Kashipuram), Nandapore and Maulgal(Madgol) were assigned to him by way of jagir. Madgol and Kashipuram were formerly held by vassals of Jeypore. This Kashipuram lies 8 miles to the north of Srungavarapukota in Andhra Pradesh and is distinct from Kashipur, now in Koraput district.

and subsequently in 1866 the Thuamul zamindári was divided in the following manner between the two branches :

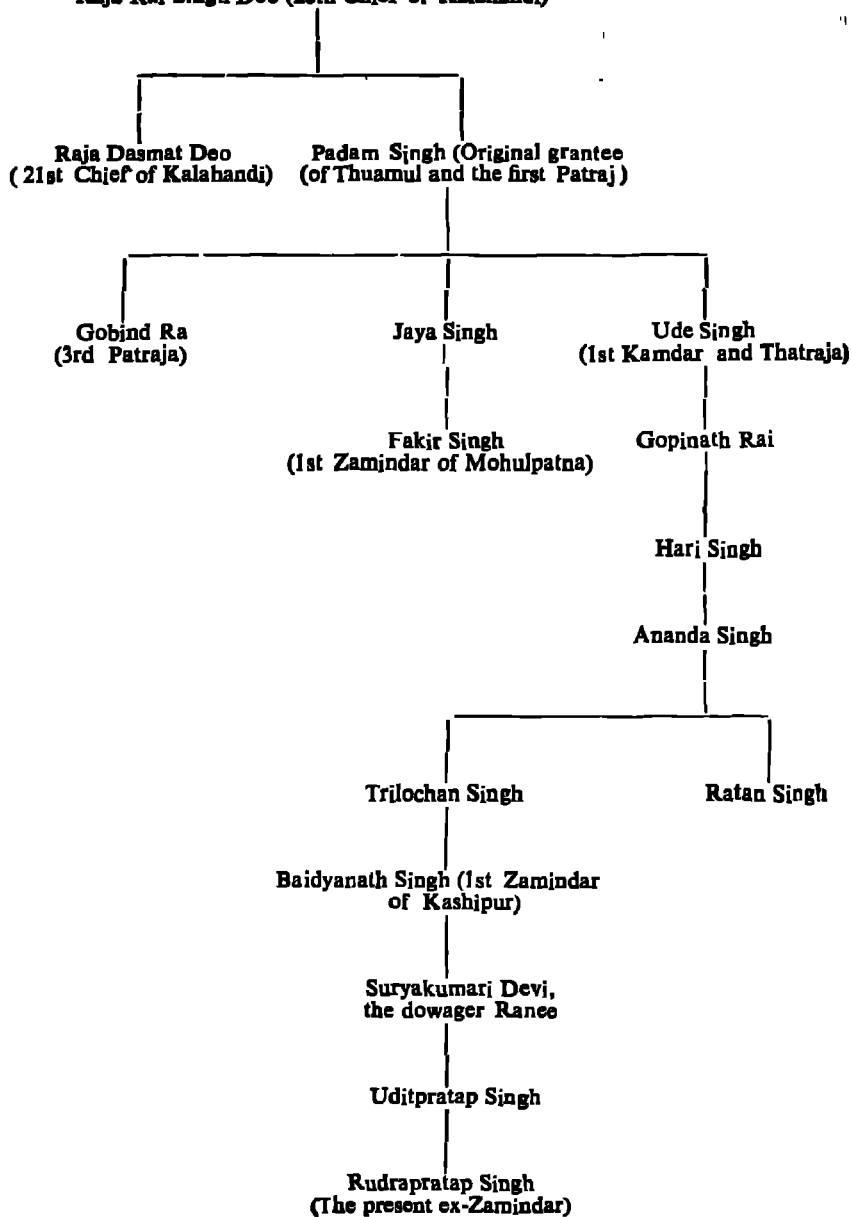
Garhs in Thuamul	..	Bissamgiri Mahulpatna Deopur
Garhs in Kashipur Illaka	..	Mandibisi Chandragiri

At the time of partition it was decided that out of Rs. 850 the fixed Takoli of the undivided Thuamul zamindari, half the amount (i.e. Rs. 425) was to be paid by the Thatraja and the other half by the Patraja. Under this arrangement Thuamul was placed under Kalahandi State; but Kashipur was asked to pay its share of tribute direct to the British Treasury.

In 1869 the Thatraja was placed under the feudal control of Raja of Kalahandi. Thus Baidyanath Singh became the first Zamindar of Kashipur. In 1882 he was given powers of a Magistrate, 2nd class, to exercise within the limits of Kashipur.

After the death of Baidyanath Singh in 1885 his widow Ranee Suryakumari Devi managed the administration of Kashipur with the help of her Dewan as her son Uditpratap was then a minor. Later on Kashipur zamindari came under the management of the Court of Wards under the authority of Kalahandi Durbar. The zamindari was released from the management of the Court of Wards in 1907. It was during the time of his management that the Settlement of Kashipur, 1913, was undertaken. Uditpratap Singh died in 1918 and as his son Rudrapratap Singh was then a minor Kashipur again came under the management of the Kalahandi Court of Wards. Rudrapratap Singh attained the age of majority in 1931 but the Kalahandi Durbar declined to release the zamindari to him on the plea that he was not competent to manage it. When Rudrapratap applied to the Kalahandi Durbar for the release of his zamindari he was given to understand that it would be released to him under some conditions which he was not prepared to accept. He then appealed to the Political Agent, Chhatisgarh States in 1937 but could not get tangible relief from him.

Immediately before the merger of the States on 1st January 1948 the Maharaja of Kalahandi released Kashipur from the management of the Court of Wards. Rudrapratap, after getting the status of a zamindar, created a number of Maufis, but the condition of the zamindari was considered void by the Government of Orissa and consequently it was nullified through a Home Department notification in 1949. In consequence of this the estate was again reverted to the management under the Court of Wards and this state of affairs continued till the abolition of the estate in 1952.

The genealogy of the zamindar family of Kashipur as known from the family records and British correspondence is given below :

23. Population

The tahsil of Kashipur is a thinly populated area with only 108 persons to a square mile. Its population (sexwise) and density of population during the last three Census years are as shown below:

Year		Male	Female	Total population	Population per square mile
1941	..	..	..	53,887	92·91
1951	..	..	..	53,106	91·56
1961	..	30,880	31,900	62,780	108·24

The tahsil is without a town. The entire population is distributed in about 400 villages, most of them tiny settlements in hilly areas with little pretensions to permanency, scattered throughout the country. Its most populated village is, of course, its headquarters, Kashipur with a population of 2,356 (1961) only. No other village has a population exceeding 1,000. There are in all 172 villages in plain areas and 242 villages in hilly or Dongarla areas.

24. Language

Oriya is the principal language and the Oriya script is in use. Khonds speak their tongue Kuvi, which is slightly different here from Kuvi of Rayagada. Unlike Rayagada Telugu influence is not so prominent here. Thorias have a dialect of their won which is an admixture of Kuvi and Oriya. These tribal dialects have no script.

25. Religion

The bulk of the population are returned as Hindus and they include the entire tribal population. Tribal religious practices and worship of local deities are prevalent here as in other areas of Koraput district. The only other religion is Christianity with a small Domb following.

26. Castes and Tribes

The tahsil has a large tribal population. During 1961 Census 41,984 persons consisting of 20,162 males and 21,822 females were returned as belonging to Scheduled Tribes. The principal tribes found are the Jhorias, the Pengu Khonds and the Khonds. Among Scheduled Caste population Dombs are numerous. Dombs have earned notoriety for cattle lifting and they are found in almost every village. The total Scheduled Caste population according to 1961 Census is 11,180 consisting of 5,876 males and 5,304 females. The rest of the population belongs to a number of castes ranking high and low. Important castes found hereare :

(i) Brahmans

There are no Brahmin villages or Sasans. A few Brahmans are found in important villages like Kashipur, Sankirda, Tikri and Mundagaon; many of them are engaged in religious callings such as Purohit,

temple worshipper, etc. Brahmans are divided into two classes, the Araṅyakas and the Vaidikas. The Vaidikas have emigrated from the coastal areas of Orissa while the Aranyakas are the settlers of Western Orissa from early time.

(ii) **Paiks**

They are scattered throughout the tahsil and are numerous. They belong to the militia caste of the pre-British period.

(iii) **Gours or Gaudas**

They are the traditional cowherds but many of them are engaged in agriculture.

Persons belonging to service castes like Dhoba (washerman), Bhandari (barber) and Darji (tailor) are found only in important villages like Kashipur and Tikri. An Adivasi rarely requires the service of a tailor, his washings are done by himself and his haircut is done by a helping hand.

27. Marriage

Marriage takes place between parties belonging to the same tribe or caste. A few inter-tribe marriages between a Pengu Khond and a Khond and between a Khond and a Gour have been noticed; but those have not been recognised by the tribe or caste concerned. Among lower castes marriage with maternal uncle's daughter is practised. 'Udlia' form of marriage, where the bride is kidnapped by the bridegroom and his party, is also recognised by the tribals. Dowry to the bridegroom as a pre-condition to marriage is found in a lesser degree only among the well-to-do people of the higher castes. Polygamy is prevalent among tribals and low caste people but its practice is gradually becoming less numerous.

28. Festivals

As in other areas of Koraput district, 'Chaita-parav' (or the Spring festival) is most popular in this tahsil. This is primarily the festiva of the tribals. Tribal folk also observe Usharani and Mendiaran; festivals in the month of *Asadha*. In the month of *Bhadrava* is observed Balijatra at Tikri, Kashipur and Champajor where Bhairava is worshipped. Another important festival of the tahsil is Ghanta-parva which is participated by both Adivasis and non-Adivasis. Besides the above important Hindu festivals like Dashara, Dola and Dipava are observed in larger villages.

29. Agriculture

According to the recent survey operations the area of the tahsil is nearly 568 square miles or 363,520 acres*. About a half of it is

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*Area of the tahsil is shown as 580 square miles in revenue and other official records.

covered with hills, and 66,500 acres of land are covered with forests of different kinds. Of the remaining 117,964 acres a greater part constitutes cropped area while a lesser part consists mostly of uncultivable waste. Extent of different types of land is as shown hereunder :

		Acres
Total cropped area	..	80,556
New fallow land	..	30
Land fit for reclamation	..	7,487
Land unfit for reclamation	..	29,841
Total	..	1,17,914

'New fallow lands' are those left fallow within 3 quarters. It may thus be seen that Kashipur has a very small extent of cultivable waste (7,487 acres).

The tahsil affords little irrigation facilities to its farmers. The only irrigation project here is a revenue project near Gorakhpur with an ayacut area of only 120 acres. But some perennial streams are tapped here and there. 2,681 acres of land have such perennial irrigation sources and other 1,741 acres have facilities up to January. These irrigated lands include the Jhola lands, situated on river-beds.

30. Soil Conservation

The soil conservation programme in the Kashipur area was initiated during the Second Plan period and the main programmes undertaken in the area are, (1) establishment of Demonstration-*cum*-Nursery Farm near Kashipur, (2) establishment of Watershed Management Unit to take up comprehensive soil conservation work, and (3) extension soil conservation work as part of Community Development Block programme.

(*i*) Soil Conservation Demonstration-*cum*-Nursery Farm

To demonstrate better land use practice and adoption of comprehensive soil conservation measures in agricultural field one soil Conservation Demonstration-*cum*-Nursery Farm comprising an area of 112 acres has been opened in Kashipur. Soil Conservation measures suitable for hill agriculture to get maximum yield from the land on a sustained basis have been under taken. Varieties of fruit trees in large numbers, and lagumes are grown and the suitable ones are multiplied for large-scale distribution in the area.

(*ii*) Water-shed Management Unit

During the Second Plan period one Watershed Management Unit was established in the Kashipur area with a view to introduce proper land use in the area to conserve soil and improve the economic condition

of the tribal people. Under this scheme 1961 acres have been treated under soil conservation measures like contour bunding, tree planting and gully control.

(iii) **Extension Soil Conservation work**

The above programme is financed from the Block budget. Soil Conservation staff posted under the scheme help the people of the area to take up soil conservation measures in their own land. Up to June, 1965, 1,220 acres of uplands belonging to tribal families have been contour bunded and about 138 acres of village waste land have been planted.

The soil conservation extension staff in co-operation of the Block Level Agricultural staff help to organise conservation farming demonstrations in cultivators' field and assist the farmers to take up improved agriculture in their own land.

31. Crops

About half of the total cultivable area is under paddy cultivation. Less than 25 per cent of the paddy lands are low lands while 25 per cent are medium lands and more than 50 per cent are high lands. Besides the *Khariff* paddy which is generally cultivated, another variety called 'Amdhan' is grown. Amdhan is a summer paddy corresponding to the mango (Am) season. Dalua paddy, a *Rabi* crop, is also grown.

Among important *Khariff* crops may be mentioned millets, *Kating*, chilli, *Arhar* and *Jodang*. Although the soil and climate of Kashipur is well suited for growth of vegetables these are sparsely cultivated. It has been observed that in Kashipur, potato can be grown throughout the year and early cabbage is of good quality.

The following are the important *Rabi* crops of Kashipur : niger, mustard, tobacco and field-pea. Sugarcane, castor, maize and wheat are also grown in small quantities.

32. Industries

There are no industries in the tahsil. There is a proposal to instal an oil mill at Tikri.

33. Banking

Only private money-lenders are operating. They advance money during the lean months and collect it with a high interest of 25 per cent after about four months.

34. Trade and Commerce

Main items of export from Kashipur are, oil-seeds, niger, mustard, Kating and forest produce, such as timber, Kendu leaves and *Rauwolfia serpentina*.

Kashipur and Tikri are the only trade centres. People are habituated to purchase their small requirements from the weekly market places called hats. These hats are situated in the following villages: Kashipur, Gorakhpur, Nuagaon, Renga, Tikri, Kendripadar, Dangasil and Sunger.

At Kashipur a shop is run by a Multipurpose Co-operative Society.

35. Weights and Measures

Rural folk are unused to weights, they use capacity measures instead. In the various hats a weighing balance or its equivalent is never used. What cannot be measured are either counted or an eye-estimate is made. The following capacity measures are popularly used in the entire tahsil:

2 gidhas = 1 padi
2 padis = 1 ada
4 adas = 1 mana
20 manas = 1 puti
30 putis = 1 gadisa

Land measures are also according to the capacity measures. An extent of ordinary land capable of producing one gadisa of paddy is measured as being one gadisa. The following land measures are used

4 adas = 1 mana
20 manas = 1 puti
30 putis = 1 gadisa

For land measures Acre-cent system (1 acre = 100 cents) is also used. One acre of land corresponds to two putis and ten manas.

36. Communications

The tahsil is very backward as regards roads. An old trade route between the coast and Chhatisgarh passed through Kashipur. Brinjaries and other traders used to frequent this route with caravans of pack bullocks and it is known that they were paying Rs. 6 towards transit duties at Kashipur for every one hundred laden bullocks while on their way to Chhatisgarh. As other routes opened to Madhya Pradesh this route through Kashipur was no more in use. For want of good roads pack bullocks (called 'Lada') are still used for transport of goods. For lesser loads 'Bharas' are used. Carts are very few. There are only about 10 carts in the whole tahsil. At present the following roads are inside Kashipur. All of them are under the Revenue Department and are only fair-weather routes. (Mileage of roads within Kashipur are shown in brackets):

(1) Rupkona-Kashipur road (20 miles)
(2) Kashipur-Thuamul-Rampur road (12 miles)
(3) Kashipur-Gunupur road (15 miles)

37. Post Office

Branch Post Offices are functioning at Kashipur, Tikri and Kochepadar, but telephone or telegraph facilities are not provided anywhere.

38. Standard of living

General standard of living of the people is very low. There would be only less than half a dozen persons including the ex-zamindar with a monthly income exceeding Rs. 500. Low caste people and the Adivasis are usually unable to have rice for their food. They mostly depend on *Mandia* which is much cheaper. A daily wage earner gets a low wage which is about 75 P. for a male and 62 P. for a female worker.

39. Community Development

The entire tahsil constitutes one Development Block with a Block Development Officer in charge of its administration. During the Second Five-Year Plan period Kashipur was a special Multipurpose Block. Since 1st April, 1962 it has been converted into a Tribal Development Block.

40. General Administration

Administration of the tahsil is in charge of a Tahsildar, who is stationed at Kashipur. He is to look after collection of revenue and other revenue duties. He is assisted by a Revenue Supervisor and two Revenue Inspectors.

41. Settlement Operations

Little is known of its early revenue history. The whole tract was formerly the domain of the hill tribes who have now retreated into the hilly and jungle tracts known as dongarla where they still practise the Jhum cultivation so dear to their heart. The system of village management by gaontias is followed.

The latest survey and settlement operations started in 1953 and completed in 1962. Before the abolition of the zamindari, Kashipur had two regular settlements, the first of which was completed in 1913 and the second in 1932. Strictly speaking the zamindar was entitled to make his own settlements. The first settlement conducted by the then zamindar U. P. Singh Deo, Thatraja, and was quinquennial. By the time of the second settlement the zamindari was under 'financial control' of the Kalahandi State and so the settlement which was for a ten-year term was done by the Maharaja of Kalahandi, Brajamohan Deo. Reports of both these early settlements are not available. The zamindari had its own land record staff and was maintaining land records; but the State had some control over it. Report of the latest settlement has now been prepared.

42. The zamindari and other tenures

(i) Originally, when the zamindari of Kashipur was carved out of the old Thuamul zamindari of Kalahandi State in 1866, it was assigned an independent status by the British Government (foi details see History). The then Thatraja Baidyanath Singh was asked to pay a takoli of Rs. 425 only direct to the branch treasury at Sambalpur, and Kalahandi State was to have no control over Kashipur. For obvious reasons this arrangement was unsatisfactory. To the British Kashipur was an out-of the-way place. So it was decided to place Kashipur under the feudal control of the Chief of Kalahandi in 1869 and the Thatraja was directed to pay the tribute amount of Rs. 425 to the Kalahandi State. At the time of Kashipur's inclusion in Kalahandi the Raja of Kalahandi was specially instructed not to interfere with the right of the zamindari. As time lapsed the Kalahandi Durbar sought and exercised more and more powers over this zamindari than was intended by the authorities in 1869. Besides the fixed takoli, the Kalahandi State realised new forms of income from the revenues of Kashipur. Long periods of minority of successive zamindars of Kashipur when the Kalahandi Durbar took over administration for management under Court of Wards considerably helped the Durbar to bring Kashipur to the level of other zamindaris of Kalahandi State. As such Kashipur was subjected to various new takolis in uniformity with other zamindaris of Kalahandi.

The zamindar was appointing and ejecting his Gaontias without reference to the State. Where a Gaontia was ejected the village was disposed of in the same manner as in the Khalasa areas of Kalahandi but the disposal was not communicated to the State. Gaontias held their Bhogra land rent free. The zamindar was making his own mutation of Gaontias.

The zamindar was creating muafis (Khorak-posak grants) and sub-zamindars. Sub-zamindars were to pay takoli to the zamindar but other conditions of these grants are not available. There are two types of muafis, viz., full village muafis where the muafidar gets the land revenue of the village and the tokra muafis where the muafidar holds the land on quit-rent. At present, as per the latest settlement, there are in Kashipur 16 full village muafis and 5 tokra muafis. Oridinarily the eldest son succeeds to a muafi but the grant is jointly enjoyed by all brothers. Mutation is granted in favour of one person only and partition is not officially recognised. In muafidari villages there are Shikmi Gaontias, appointed in the same way as ordinary Gaontias.

All villages except a few held direct by muafidars were being managed by village headmen or Gaontias who executed a lease or patta for the village. The Gaontias held and still hold lands appertaining to

their office known as Bhogra which may be sub-leased. The office of the Gaontia is ordinarily inherited according to the rule of primogeniture by a male.

In the villages there are chowkidars and jhankars and naribas appointed by the zamindar. These have Jagir lands except in the dongarla where they are entitled to certain payments from the ryots. The nariha supplies water to the touring officers and the jhankar helps the chowkidar. He also worships the village deity.

A ryot is not liable for ejectment except for non-payment of rent or through a civil court.

Revenue according to the previous settlement (1932) was Rs. 25,479-9-9 pies. In the present settlement land revenue assessed is Rs. 62,556·35 P. and total cess assessed is Rs. 16,721·80 P. Average rate of rent fixed by the present settlement on different types for lands are as follows :

	Rs. P.
Bahal	1·81
Berna	1·37
Mal	0·88
At	0·56
Barchha (Sugarcane area)	2·46
Bari (Garden)	1·00
Kachhar (Riverside land)	0·99

(ii) Tenures

There are four types of tenures. They are, (1) Muafi (favour grants) which are equal to Devottar, Brahmottar, Kharaposh and Anugrahi grants, (2) Occupancy tenures, (3) Sikmi tenures and (4) Jagir lands called Chakran of chaukidars and jhankars.

43. Crimes

The entire tahsil constitutes one single police-station area with headquarters at Kashipur in charge of a Sub-Inspector. Very few cases of crimes are reported and registerea. During the past few years number of cases reported in the police-station is as follows : 58 (1962) 64 (1961), 65 (1960), 60 (1959), 50 (1958), 35 (1957), 19 (1956), 22 (1955), 37 (1954), 42 (1953), 35 (1952). In the year 1956 there were only

19 reports which is definitely a very low figure. It may, however, be presumed that many crimes go unreported as the unsophisticated people are averse to run after the policemen.

Cattle lifting and murder are the main crimes. Adivasis generally are addicted to drinks. Mohua liquor is their favourite drink. Many of the murders are due to drunkenness. Every year sees about four such murders. Dombs are the traditional cattle lifters. Gambling is seen among the Backward classes but rarely among Adivasis. Gambling, of course, goes unreported.

44. Panchayats

The tahsil area is constituted into a Tribal Development Block under a Panchayat Samiti. Under the Samiti are five Grama Panchayats of Kashipur, Tikri, Dangasil, Sunger and Mandibisi.

45. Education

At Kashipur is run a Government managed B type Middle English School. This school was formerly managed by the zamindar. A privately managed Middle English School has recently been started at Tikri.

There are, in addition, eleven Upper Primary and 28 Lower Primary Schools in the tahsil. There is an Ashram School at Gorakhpur mainly intended for educating Adivasi students. Started in 1956 the Ashram School has 100 students on roll with an average daily attendance of 80 students. Its staff consists of 11 teachers. The school has 15 acres of irrigated land attached to it where gardening and cultivation is done with the help of the students. A number of fruit trees are grown. Attached to the Ashram School is a hostel. It is proposed to start a crafts' training centre in this Ashram School. At Upar Kudinga, Gorakhpur and Maribhat are located three Sevashrams, also intended for students of the Backward population.

46. Health

The climate of Kashipur is considered unhealthy. Outsiders on Government employment here get 10 per cent of their pay over and above their usual salaries. It is declared as class I Agency.

Pox is prevalent here almost throughout the year. Leprosy is very common specially among backward population. Venereal diseases are also widely noticed.

At Kashipur there is a hospital and a Public Health Centre. The hospital is functioning since pre-merger days. The Public Health Centre, with 6 attached beds for indoor patients, started during the First Five-Year Plan period. For a few months both the institutions were having

qualified doctors but afterwards the post of the doctor in the Hospital was kept vacant. At present the doctor of the Public Health Centre is the only Medical Officer, and is also in charge of the Hospital.

There is only one qualified private practitioner in the tahsil.

47. Places of Interest

(*i*) Kashipur is the largest village of the tahsil. There are a few small sized temples, all modern. It was the seat of the zamindars. It is a local trading centre with a weekly market (Hat) which is busy. Population 2,356 (1961).

(*ii*) Tikri is another village with a small market. Population 436.

(*iii*) Gorakhpur is known for its Ashram School (see Education). Close to Gorakhpur is the Chingujore Experimental Farm of 15 acres. The farm is managed by the Kashipur Block and different plants and seedlings are grown here. Population 374.

(*iv*) The Math at Sankirda dedicated to Vaishnavite god Balaji was created in or about 1875 by way of a trust in favour of Mahant Satran Das, who came from Rajahmundry. The Math flourished during the Mahantship of Satran's disciple Balaram Das, Balaram's disciple Gobardhan Das and Gobardhan's disciple Raghunath Das. But it was wound up on the death of Raghunath Das and its properties consisting of 10 villages were taken charge of by the zamindar. Afterwards the Court of Wards managed its affairs and sevapujas were done through a Brahman employee. It is at present under the Commissioner of Endowments. Two pujaris are employed as paid servants. In the centre of the Math compound is a small temple inside which is seated Lord Balaji surrounded by a host of other Vaishnavite devinities, all placed in the same high platform. Population of the village is 439.

APPEN

Rainfall at

Year		January	February	March	April	May	June
1949	..	..	..	..	..	1·70	2·70
1950	..	..	0·15	..	..	0·90	15·04
1951	..	..	..	4·65	2·44	5·78	2·52
1952	..	..	..	..	2·25	0·52	2·65
1953	..	1·70	..	..	0·80	1·80	21·04
1954	..	..	..	..	0·30	1·02	1·72
1955	..	..	..	0·20	2·52	2·94	7·41
1956	..	0·30	..	..	..	7·42	7·55
1957	..	..	..	..	..	0·60	9·25
1958	..	..	1·05	..	0·55	1·20	7·48
1959	..	0 25	.	..	0·45	1·80	10·20
1960	..	..	..	2·3	1·1	2·15	20·98
1961	..	..	2 36	0·59	3·94	4·7	11·5
1962	.	..	0·4	..	0·5	1·4	5·9

DIX

Kashipur (In inches)

July	August	September	October	November	December	Total
21·64	31·32	43·8	36·40	..	..	137·56
22·11	20·82	2·12	0·20	0·44	..	61·78
22·72	25·99	10·59	3·13	0·90	..	78·72
23·64	23·71	25·54	9·76	..	0·71	88·78
13·46	32·80	7·66	3·48	..	..	82·74
7·54	13·04	12·37	23·03	4·38	..	63·40
18·29	14·79	13·25	9·96	0·60	..	69·96
30·20	15·60	12·74	4·50	..	..	78·32
25·40	28·00	6·67	..	..	..	69·92
21·71	17·76	11·94	12·02	0·50	..	73·15
12·65	20·09	14·09	4·50	..	..	60·03
21·01	16·11	5·70	3·70	..	0·79	73·84
20·69	16·58	15·91	7·8	..	..	83·98
20·21	14·71	7·9	4·5	..	0·4	55·91

GENERAL TABLES

TABLE

Area and Population, etc., 1961

Name of district, subdivisions, tahsils and police-stations	Area in square miles	Number of towns	Number of villages	
			Inhabited	Uninhabited
1	2	3	4	5
KORAPUT DISTRICT	10,499·0	7	5,938	1,359
KORAPUT SADAR SUBDIVISION	2,060·0	2	1,632	552
Koraput tahsil ..	1,082·0	1	696	268
Koraput P.-S. ..	300·0	1	167	97
Dasmantapur P.-S. ..	236·0	..	140	51
Lakshmipur P.-S. ..	175·0	..	101	42
Narayanpatna P.-S. ..	371·0	..	288	78
Nandapur tahsil ..	978·0	1	936	284
Pottangi P.-S. ..	323·0	..	283	65
Nandapur P.-S. ..	218·0	..	234	23
Semiliguda P.-S. ..	130·0	..	147	59
Padwa P.-S ..	176·0	..	143	98
Machkund P.-S. ..	131·0	1	129	39
RAYAGADA SUBDIVISION	1,278·0	1	1,057	129
Rayagada tahsil ..	698·0	1	698	67
Rayagada P.-S. ..	484·0	1	474	42
Kalyansingpur P.-S. ..	214·0	..	215	25
Kashipur tahsil/P.-S. ..	580·0	..	359	62
GUNUPUR SUBDIVISION	1,649·0	1	1,272	283
Bissamcuttack tahsil ..	597·0	..	698	166
Bissamcuttack P.-S. ..	418·0	..	430	61
Ambadola P.-S. ..	179·0	..	268	105
Gunupur tahsil ..	1,052·0	1	574	117
Gunupur P.-S. ..	321·0	1	165	15
Puttasingi P.-S. ..	132·0	..	54	9
Gudari P.-S. ..	475·0	..	270	76
Padmapur P.-S. ..	124·0	..	85	17

1

(including Kashipur P.-S.)

Population in 1961					Number of houses occupied	Number of persons per square mile
Urban	Rural	Total	Males	Females		
6	7	8	9	10	11	12
76,971	1,484,080	1,561,051	784,278	776,773	340,557	149
10,215	295,112	305,327	154,835	150,492	71,092	148
7,461	138,396	145,857	73,818	72,039	33,066	135
7,461	34,552	42,013	21,551	20,462	9,942	140
..	27,416	27,416	13,828	13,588	6,444	116
..	27,100	27,100	13,651	13,449	5,341	155
..	49,328	49,328	24,788	24,540	11,339	133
2,754	156,716	159,470	81,017	78,453	38,026	163
..	34,904	34,904	18,141	16,763	8,107	108
..	41,856	41,856	21,037	20,819	9,951	192
..	27,089	27,089	13,755	13,334	6,470	208
..	28,387	28,387	14,157	14,230	6,768	161
2,754	24,480	27,234	13,927	13,307	6,730	208
14,537	177,598	192,135	95,686	96,449	44,348	150
14,537	114,818	129,355	64,806	64,549	30,268	185
14,537	82,244	96,781	48,749	48,032	22,353	200
..	32,574	32,574	16,057	16,517	7,915	152
..	62,780	62,780	30,880	31,900	14,080	108
10,180	201,156	211,336	105,048	106,288	51,681	128
..	85,003	85,003	42,237	42,766	20,344	142
..	61,795	61,795	30,721	31,074	14,783	148
..	23,208	23,208	11,516	11,692	5,561	130
10,180	116,153	126,333	62,811	63,522	31,337	120
10,180	47,153	57,333	28,705	28,628	14,014	179
..	15,073	15,073	7,315	7,758	3,691	114
..	36,180	36,180	18,008	18,172	9,017	76
..	17,747	17,747	8,783	8,964	4,615	143

Name of district, subdivisions, tahsils and police-stations	Area in square miles	Number of towns	Number of villages	
			Inhabited	Uninhabited
1	2	3	4	5
NOWRANGPUR SUBDIVISION.	3,224·0	3	1,404	302
Nowrangpur tahsil ..	693·6	1	355	122
Nowrangpur P.-S. ..	106·6	1	62	4
Papadahandi P.-S. ..	189·0	..	74	30
Tentulikhunti P.-S. ..	163·0	..	105	56
Kodinga P.-S. ..	235·0	..	94	32
Umarkot tahsil .	1,294·0	..	495	122
Umarkot P.-S. .. / Raighar P.-S. ..	652·0	..	226	59
Dabugan P.-S. ..	290·0	..	131	25
Jharigan P.-S. ..	352·0	..	138	38
Jeypore tahsil ..	711·0	1	271	38
Jeypore P.-S. ..	145·0	1	93	23
Boipariguda P.-S. ..	452·0	..	130	14
Kundra P.-S. ..	114·0	..	48	1
Kotpad tahsil ..	250·0	1	143	8
Kotpad P.-S. ..	250·0	1	143	8
Borigumma tahsil ..	275·4	..	160	122
Borigumma P.-S. ..	142·4	..	80	6
Bhairabasingpur P.-S. ..	133·0	..	80	6
MALKANGIRI SUBDIVISION	2,288·0	..	582	73
Malkangiri tahsil ..	1,274·0	..	439	55
Malkangiri P.-S. .. / Chitrakonda P.-S. ..	819·0	..	271	31
Mathili P.-S. .. / Mudulipara P.-S. ..	455·0	..	168	24
Motu tahsil ..	1,014·0	..	143	18
Motu P.-S. ..	400·0	..	55	9
Venkatapalam P.-S. ..	614·0	..	88	9

Population in 1961					Number of houses occupied	Number of persons per square mile
Urban	Rural	Total	Males	Females		
6	7	8	9	10	11	12
42,039	668,259	710,298	357,668	352,630	144,293	220
10,380	205,080	215,460	108,541	107,465	43,390	311
10,380	44,501	54,881	27,694	27,187	10,710	515
..	42,606	42,606	21,513	21,093	8,747	225
..	48,817	48,817	24,262	24,555	10,577	299
..	69,702	69,702	35,072	34,630	13,356	297
..	181,706	181,706	92,177	89,529	35,335	140
..	83,776	83,776	42,915	40,861	15,594	128
..	46,942	46,942	23,800	23,142	9,423	162
..	50,988	50,988	25,462	25,526	10,318	145
25,291	114,597	139,888	70,398	69,490	29,958	197
25,291	38,150	63,441	31,844	31,597	13,987	438
..	49,526	49,526	25,035	24,491	10,103	110
..	26,921	26,921	13,519	13,402	5,868	236
6,368	75,647	82,015	41,328	40,687	16,045	328
6,368	75,647	82,015	41,328	40,687	16,045	328
..	90,683	90,683	45,224	45,479	19,565	319
..	50,097	50,097	25,020	25,077	10,625	352
..	40,586	40,586	20,204	20,382	8,940	305
..	141,955	141,955	71,041	70,914	29,143	62
..	107,094	107,094	53,716	53,378	22,539	174
..	62,458	62,458	31,217	31,241	12,447	76
..	44,636	44,636	22,499	22,137	10,092	98
..	34,861	34,861	17,325	17,536	6,604	68
..	13,318	13,318	6,673	6,645	2,651	33
..	21,543	21,543	10,652	10,891	3,953	35

TABLE II

Irrigated Area (1959-60)

		acres
1. Tanks	..	2,205
2. Wells	..	903
3. Other sources	..	75,300
Total	..	78,400

TABLE III

Livestock and Poultry Populations (1961)

Livestock -			
Cattle	Male ..	315,564	756,077
	Female ..	281,032	
	Young stock	159,481	
Buffaloes ..	Male ..	84,057	162,673
	Female ..	44,480	
	Young stock	34,136	
Sheep		..	96,597
Goats		..	197,600
Horses and Ponies		..	6,266
Mules		..	28
Donkies		..	299
Pigs		..	67,594
	Total Livestock	..	1,287,134
Poultry -			
Fowls		..	1,189,834
Ducks		..	34,781
Others		..	20,563
	Total Poultry	..	1,245,178

TABLE IV

Fairs and Festivals

Name of the festival	Place	Duration
Ratha Jatra ..	Bissamcuttack ..	9 days, June-July
	Kalyansingpur	
	Rayagada	
	Gunupur	
	Gudari	
	Padmapur	
	Narayanpatna	
	Nandapur	
	Jeypore	
	Jagannathpur	
	Ramagiri	
	Ragdhiri	
	Dasmantapur	
	Bhairabasingpur	
	Pujanguda	
	Malkangiri	
	Kotpad	
	Nowrangpur	
	Mokhya	
Dola Purnima ..	Bissamcuttack ..	1 day to 5 days, March
	Kalyansingpur	
	Payakpada	
	Kotpad	
	Nandapur	
	Jubagada	
	Podagada	
	Jeypore	
	Rayagada	
	Durgi	
	Pitamahal	

Name of the festival	Place	Duration
Dola Purnima ..	Gunupur ..	1 to 5 days, March
	Bhalen	
	Padmapur	
	Nowrangpur	
	Umarkot	
	Kusumi	
	Dhamanhandi	
Bali Jatra ..	Bhaingada ..	1 day, November
	Kalyansingpur	
	Rayagada	
	Malkangiri	
	Kotpad	
	Nowrangpur	
	Narayanpatna	
	Nandapur	
	Jeypore	
	Gunupur	
Sivaratri ..	Chatikona ..	1 day, March
	Kumudabali	
	Kalyansingpur	
	Payakpada	
	Gupteswar	
	Bora	
	Guligamma	
	Rayagada	

Name of the festival	Place	Duration
	Gunupur	
	Gagamunda	
	Minajholla	
	Papadahandi	
	Devulekons	
Chaitra Parva ..	Nutragada	.. 1 day March, April
	Malkangiri	
	Pottangi	
	Gunupur	
Dashara ..	Malkangiri	.. 1 to 9 days, October.
	Kotpad	
	Nowrangpur	
	Jeypore	
	Rayagada	
	Gunupur	
	Gudari	
	Umarkot	
Bhairava Jatra ..	Borigumma	.. 1 day, January
Thakurani Parva	Narayanpatna	.. 1 day, April
	Nilabadi	
Choitri ..	Kosagomundi	.. 1 day, March
Mondai ..	Doars	.. 1 day, March
	Hatbharand	

TABLE V

Post Offices

(As on 1st April 1965)

1. Jeypore Head Office and P. C. O.

Ambaguda	Hardoli	Pampini
Bamini	Jamunda	Petta
Bhojaguda	Kaliagan	Pandripani
Bhejahandi	Kundra	Soguri
Digapur	Lamptaput	Taraput
Hadia	Motu	Umuri

2. Anakadeli Sub-Office

3. Boipariguda Sub-Office

Chedanga	Kudumulugumma	Mundiguda
Dasmantapur	Khairput	Ramagiri
Govindapali	Mathili	Salimi

4. Bissamcuttack Sub-Office

Chatikona	Durgi
Dukum	Kumbardamini

5. Borigumma Sub-Office

Bobia	Kumuli	Narigan
Bhairabasingpur	Kamatha	Porli
Benagaon	Kusumi	Pujariput
Benasur	Kusaguda	Ranigedda
Hardapur	Konga	Sasahandi

6. Balimela Sub-Office

7. Chitrakonda Sub-Office

8. Gudari Sub-Office

Badamguda	Khariguda	Pendili
Bizapur	Mettukhellingirai	Siriguda
Chandrapur	Madhuban	
Madma	Naira	

9. Gunupur Sub-Office

Ambabadi	Ghanatri	Kinarmada
Asada	Gudiabandha	Kujendri
Akusingi	Gogupudar	Lingapadar
Bagusola	Gothalpadar	Nuagad
Bamini	Gulti	Padmapur
Bhimpur	Gusaigulumunda	Puttasingi
Bichikota	Jagannathpur	Panasaguda
Boothingi	Jaltar	Ramanagud
Chalkamba	Jathili	Reguda
Chinasari	Kailaskota	Sirijholi
Derigan	Khillingerai	Sundhidhamuni
Dambasora	Khillapadar	Tembuguda
Gadiakhala	Khardingi	Ukkamba

10. Jalaput Sub-Office

11. Koraput Sub-Office and P. C. O.

Adamunda	Deoghat	Malipendi
Bilangasil	Girligumma	Oriapentha
Champi	Karigumma	Raj-jagannathpur
Danbaguda	Laxmipur	
Dasmantapur	Lulla	

12. Koraput Collectorate

13. Kotpad Sub-Office

Chandili	Girla	Rajoda
Dhamanhandi	Kosagumuda	Sunabeli-nuagan

14. Kalyansingpur (Extra Departmental Sub-Office)

15. Machkund Sub-Office

Badiguda	Gunaipada

16. MALKANGIRI SUB-OFFICE

Eoudoguda	Korokunda	Sikhapali
Gumpakonda	Parmagiri	Tumsapalli
Kalimela	Podia	Venkatapallam

17. MUNIGUDA SUB-OFFICE

Ambadola	Hatmuniguda	Raghubari
Dangapuruda	Jagadalpur	
Doikhallu	Kumudabali	

18. NOWRANGPUR SUB-OFFICE AND P. C. O.

Agnipur	Jambaguda	Papadahandi
Anchal Guma	Jatubal	Porosola
Badagumuda	Jhorigumma	Sanmosigan
Bijuguda	Kodinga	Sindhiguda
Bhatigan	Maidalpur	Sindhigan
Bikrampur	Maliguda	Taragan
Dhona	Mokiya	Tentulikhunti
Dongra	Mundaguda	Tumbarla
Digisolapa	Mandahandi	
Dhondra	Nuakot	

19. POTTANGI SUB-OFFICE

Ampabali	Kunduli	Raisinghi
Chandka	Mahadeiput	Ralegedda
Chatuva	Matlaput	Rengu
Deo Pottangi	Nandapur	Sunki
Dudari	Padwa	Semiliguda
Kadamguda	Pithaguda	Wandrageda
Khemundiguda	Pukulli	

20. Rayagada Sub-Office

Alamanda	Kolanara	Neelveda
Antamunada	Komatlapeta	Narayanpur
Bandhugan	Kankucherugumma	Pendavallada
Borigi	Kashipur	Poloma
Budini	Kotapetta	Penthamahal
Dongasil	Kerada	Pipalguda
Gajjigaon	Kuchepadar	Santasasikhal
Gorakhpur	Kumbhariput	Sirigumana
Holva	Kumbhiput	Sikarpai
Jagannathpur	Korapa	Theruvali
Jemidipeta	Majhiguda	Tikiri
Jaykaypur	Narayanpatna	

21. Rayagada Bazar (Town Sub-Office)

22. Rayagada Extra Departmental Sub-Office

23. Sunabeda Sub-Office

Dumriput

24. Umarkot Sub-Office

Adhikariguda	Chocha	Poonar
Bakada	Dabugan	Raighar
Bakadabeda	Dhandra	Singiswari
Beheda	Dhamanguda	Sunabeda (Umarkot)
Borigan	Hatbharand	Sonepur (Umarkot)
Bhadrasalapadar	Jharigan	
Bamini	Junnapani	

TABLE VI

Livelihood Pattern

	Male	Female
Cultivators ..	310,008	176,456
Agricultural labourers ..	81,252	72,366
Professional, Technical and related workers.	5,631	559
Administrative, Executive and Managerial workers.	2,821	137
Clerical and related workers ..	3,948	59
Sales Workers ..	5,646	3,745
Farmers, Fishermen, Hunters, Loggers and related workers.	10,800	4,043
Miners, Quarrymen and related workers ..	305	34
Workers in transport and communication occupations.	1,502	6
Craftsmen, Production process workers and labourers not elsewhere classified.	61,266	58,595
Service, sport and recreation workers ..	7,568	2,723
Workers not classified by occupation ..	376	41
Non-workers ..	262,275	426,109

PLATES

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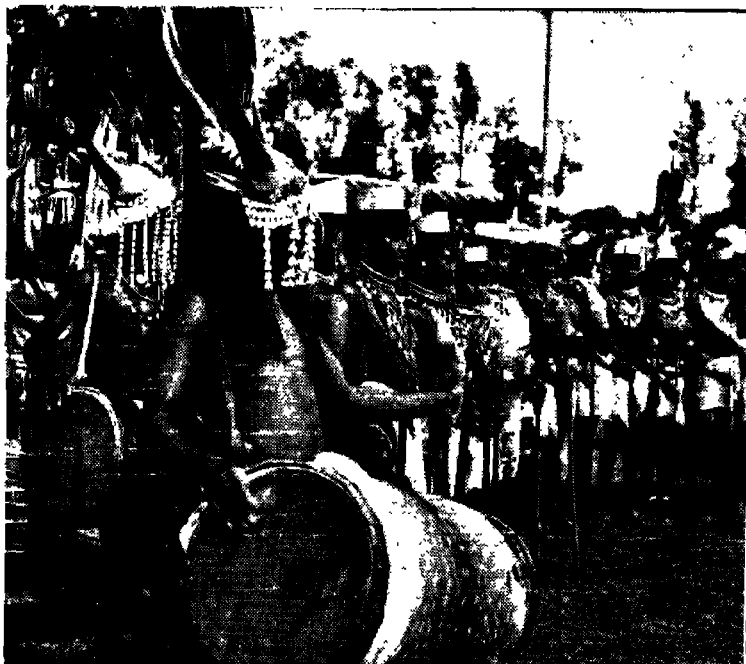
KOYA DANCE

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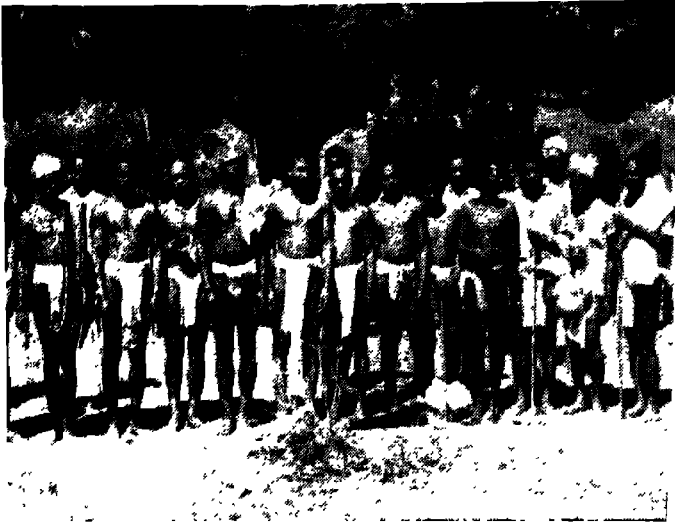
LANJIA SAORAS

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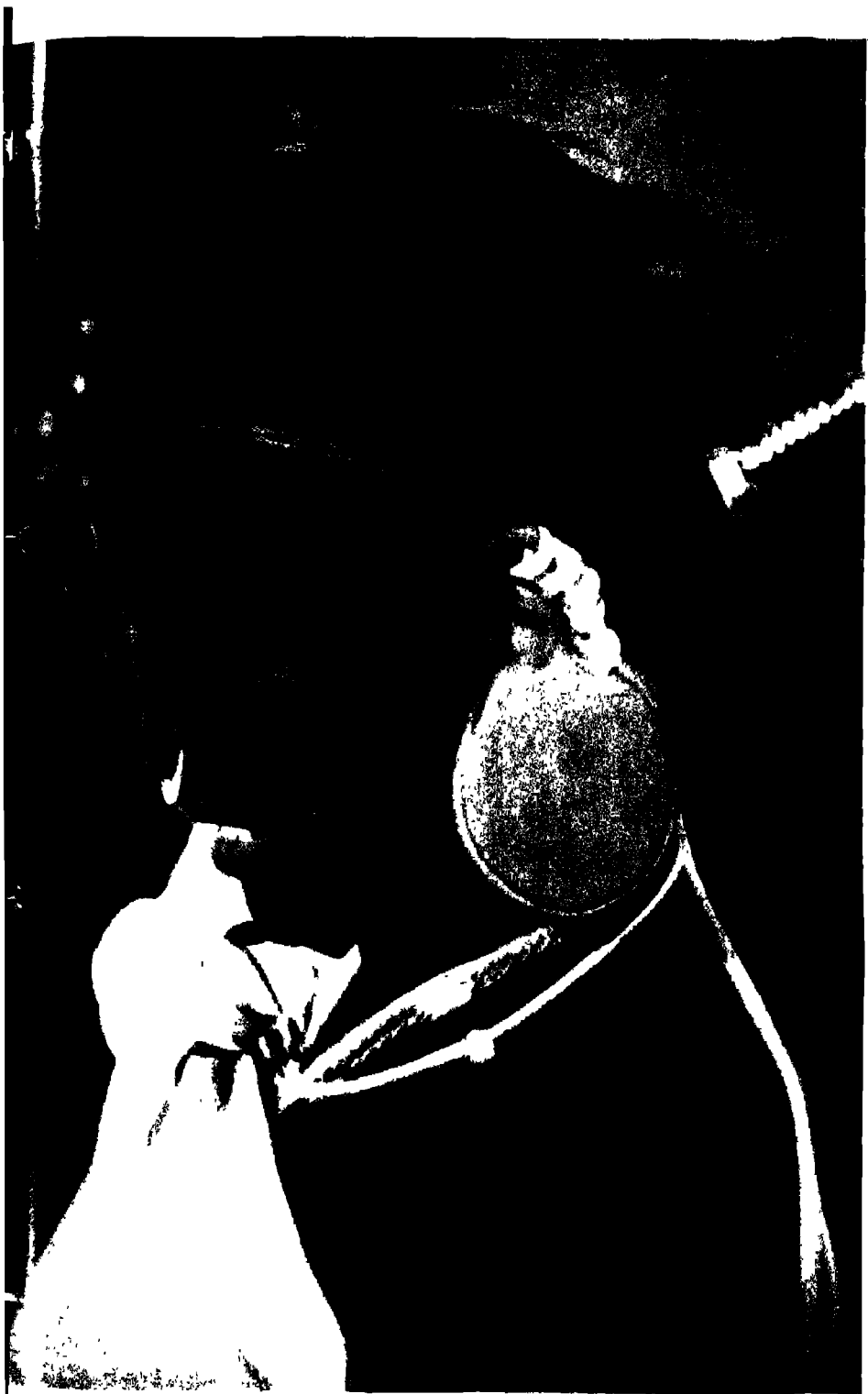
ONGRIA KHONDS

SAORA WOMAN WITH WOODEN EAR-STUD

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BONDA GIRLS

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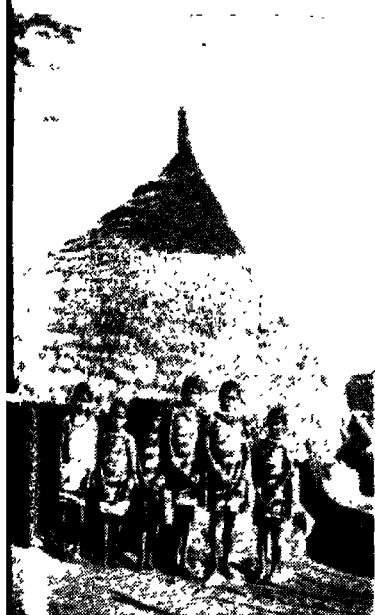
GADABA HUT

ERRACED
PALDY
FIELDS

Photo Sri N Senapati, I C S. (Rtd.)

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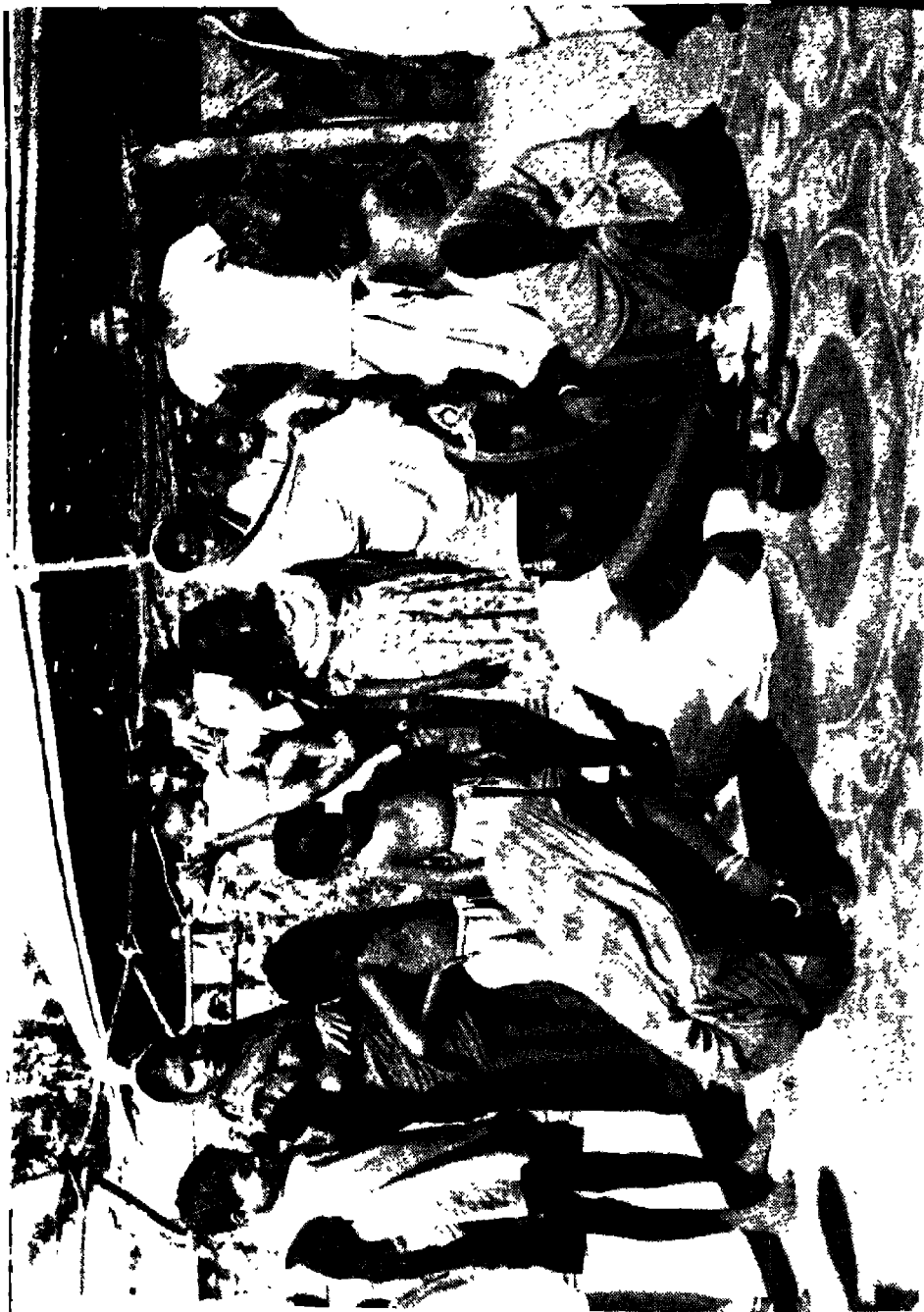
PODU
CULTIVATION

A SETTLERS' COLONY IN DANDAKARANYA

Courtesy : Dandakaranya Development Authority

A MARRIAGE CEREMONY OF SETTLERS IN DANDAKARANYA

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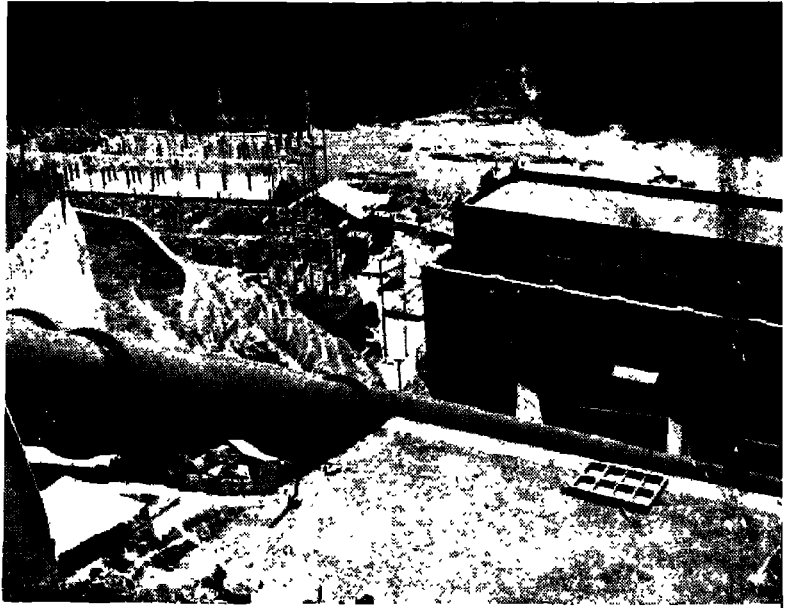
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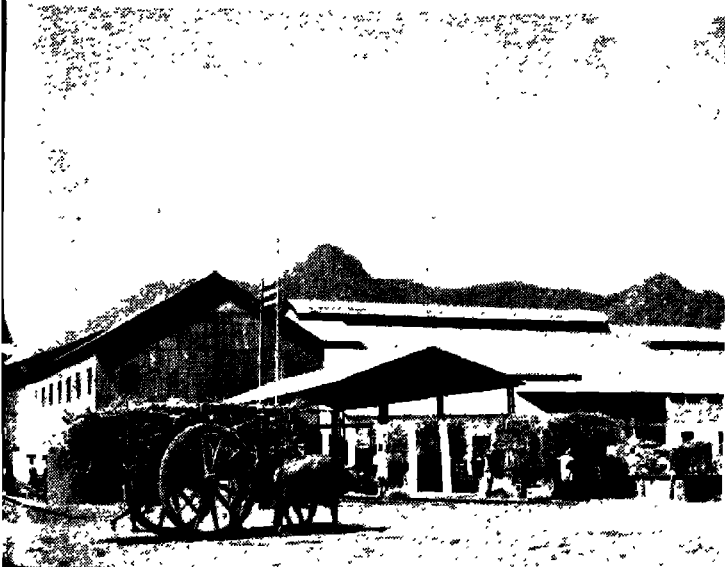
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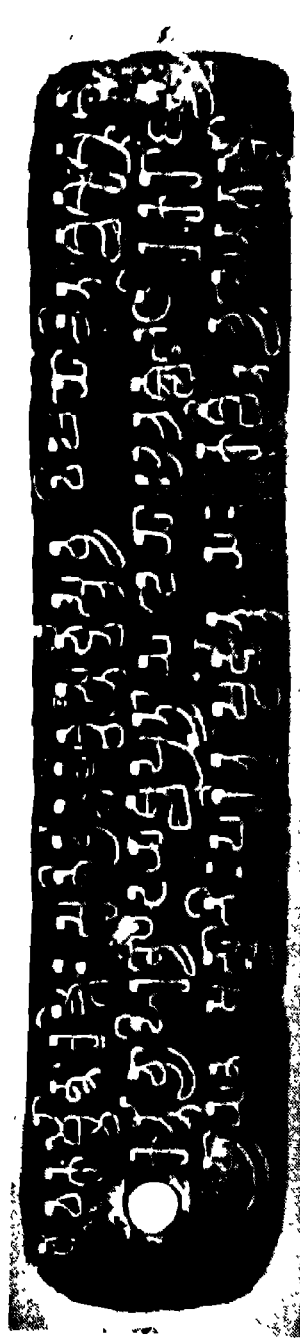
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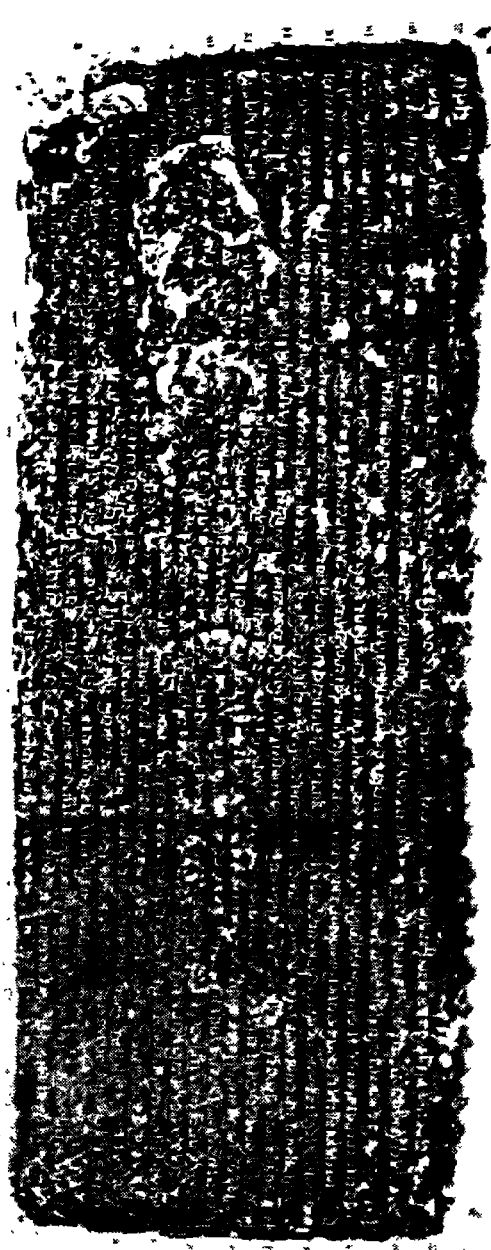
Inscription of
Skanda Varmar

SPECIMENS OF COPPERPLATE (TOP) AND STONE (BOTTOM) INSCRIPTIONS OF 5TH CENTURY A. D

CONFLUENCE OF THE S

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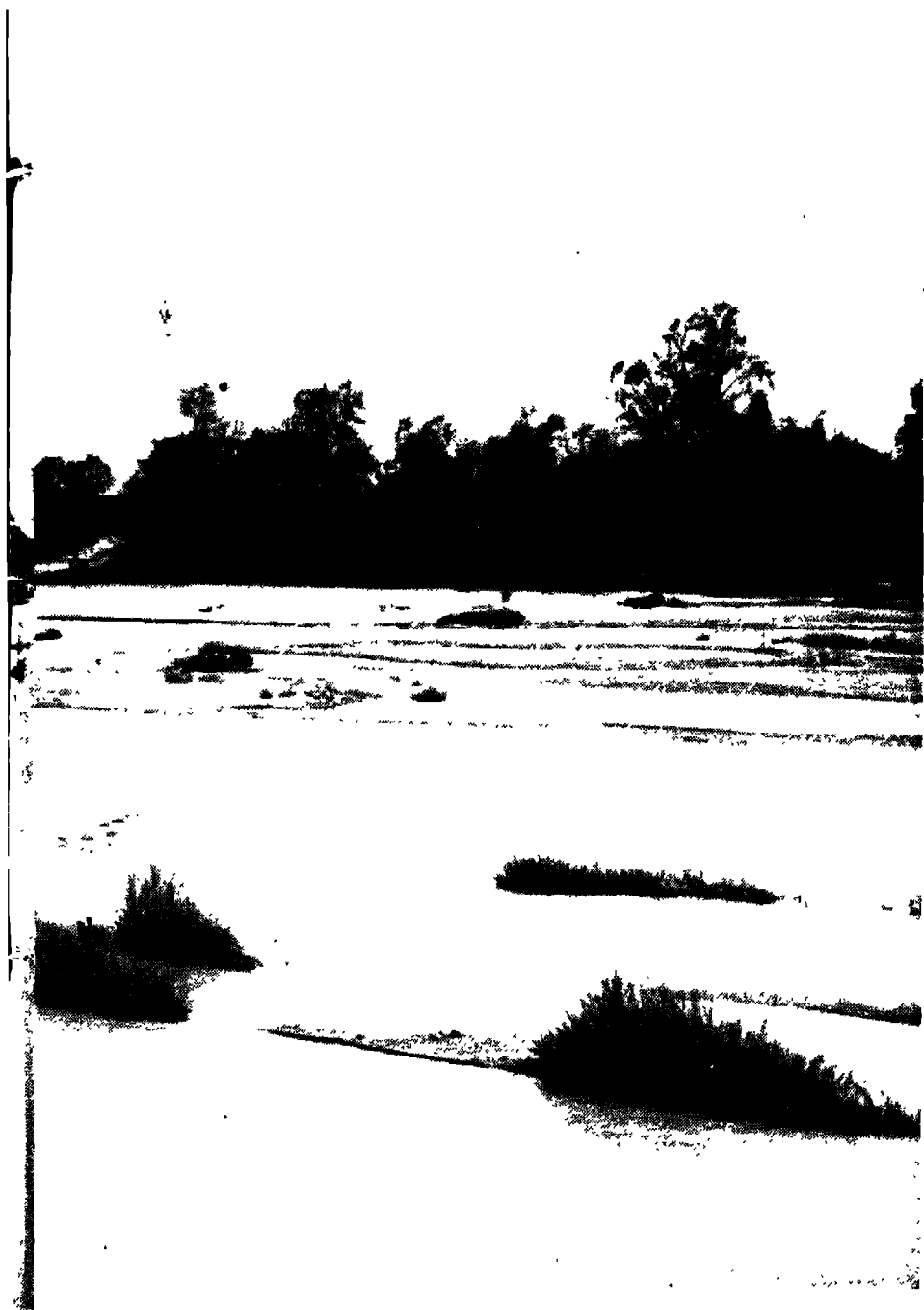
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r for river, *mt* for mountain
t for town, *temp* for temple

(Bracketed names are as in the Map of Koraput District enclosed)

DIACRITICAL NOTATIONS

आ=ā	ट=ṭa	श=Śa
ई=ī	ठ=ṭha	ष=Sha
ऊ=ū	ड=ḍa	स=Sa
ङ=ṅa	ढ=ḍha	अनुस्वार=ṃ
ञ=ña	ण=ṇa	विसर्ग=ḥ

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